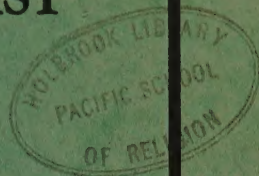


FEDERAL COUNCIL OF THE
CHURCHES OF CHRIST
IN AMERICA



Quadrennial Report
1932



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FEDERAL COUNCIL OF THE
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IN AMERICA

QUADRENNIAL REPORT
1932



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CONSTITUENT BODIES
of the
**FEDERAL COUNCIL OF THE CHURCHES OF
CHRIST IN AMERICA**

Northern Baptist Convention
National Baptist Convention
Free Baptist Churches
Churches of God in N. A.
(General Eldership)
Congregational and Christian
Churches
Disciples of Christ
Evangelical Church
Evangelical Synod of N. A.
Friends
Methodist Episcopal Church
Methodist Episcopal Church,
South
African M. E. Church
African M. E. Zion Church

Colored M. E. Church in America
Methodist Protestant Church
Moravian Church
Presbyterian Church in the
U. S. A.
Protestant Episcopal Church
National Council of the
(*Coöperating Agency*)
Reformed Church in America
Reformed Church in the U. S.
Reformed Episcopal Church
Seventh Day Baptist Churches
United Brethren Church
United Presbyterian Church
United Lutheran Church
(*Consultative Body*)

The successive mile-posts in the development of the Council have been:

Conference on Interchurch Federation, New York, 1905
First Quadrennial Meeting, Philadelphia, Pa., 1908
Second Quadrennial Meeting, Chicago, Ill., 1912
Third Quadrennial Meeting, St. Louis, Mo., 1916
Fourth Quadrennial Meeting, Boston, Mass., 1920
Fifth Quadrennial Meeting, Atlanta, Ga., 1924
Sixth Quadrennial Meeting, Rochester, N. Y., 1928
Seventh Quadrennial Meeting, Indianapolis, Ind., 1932

PART I.

THE CHURCHES IN COUNCIL

THE QUADRENNIAL MEETING IN 1932

AN INTERPRETATION

The Quadrennial Meeting of the Federal Council of Churches, held in Indianapolis from December 6 to 9, was described by many of its members as one of the most important meetings since the first one in 1908. One discerning observer remarked, "Certainly not since 1920, when the Council girded itself for new tasks made inevitable by the collapse of the Inter-church World Movement, has the Council advanced to such a new stage as that indicated at Indianapolis."

Reorganization

The chief thing that made this Quadrennial Meeting significant was the reorganization of the structure of the Council in the interest of relating it still more closely to the constituent denominations and making it more directly responsible to them. This reorganization, as worked out by the large Committee on Function and Structure during its study of four years, is marked by the following main features:

1. Henceforth the Council is to meet every two years, instead of every four. This change is designed to secure a closer oversight and a larger exercise of responsibility by the official representatives of the denominations. The size of the Council is slightly reduced, each denomination now being entitled to three members with an additional member for every 100,000 of its communicants.

2. The Executive Committee and the Administrative Committee are combined into one body, to be known as the Executive Committee, which is to meet monthly except when otherwise ordered. On the Executive Committee each denomination is entitled to two members, with an additional member for every 500,000 of its communicants after the first 500,000.

3. All members, both of the Council and of the Executive Committee, are to be named directly by the denominations.

4. The many commissions and committees are reorganized into eight major departments,—Field, Evangelism, Research and Education, Social Service, Race Relations, International Justice and Goodwill, Relations with Churches Abroad, Radio. There is to be also a Committee on Worship, which is expected later to develop into a department, and a Committee on Financial and Fiduciary Matters.

5. All departments and committees are to be under the direction of the Executive Committee and their members are to be appointed by it.

The Committee on Function and Structure had recommended another amendment to the Constitution which would empower the Council "to administer for any of the constituent bodies such activities as they may commit to it and as the Council may accept." On this proposal to authorize the Council to perform delegated administrative functions,—in addition to being an advisory, educational, and coördinating body,—there was vigorous debate. An informal vote showed a majority in its favor but it was felt unwise to adopt a change of such far-reaching possibilities without substantial unanimity and it was accordingly agreed to defer final decision till the next meeting of the Council.

The New Social Ideals

The second chief center of interest was the draft of revised "Social Ideals" submitted by a special committee that had been studying the subject since the last quadrennial meeting held in Rochester in 1928. The new statement was received with high appreciation, all the more so because submitted by Dr. Frank Mason North, the now venerable leader who had presented the original "Social Ideals" (or "Social Creed," as often popularly called) at the first meeting of the Council in Philadelphia in 1908. When, after the submission of the new document, the audience sang Dr. North's great hymn, "Where Cross the Crowded Ways of Life"—itself a reflection of the spirit of the "Social Creed"—a great tide of Christian faith and idealism seemed to sweep through the Council.

The new "Social Ideals," like the original, deal primarily with the meaning of the Christian Gospel for our economic and industrial life, but add sections on problems of race, world peace, rural life, and the family. Many believe that the new document will become as much of a classic of Christian social endeavor for the future as the original statement has been for twenty-four years.

The one part of the "Social Ideals" which evoked pronounced difference of views was the section on Marriage and the Home, and more particularly the sentences which suggested that the protection of both parents and children requires the repeal of laws "which prohibit the communication of information about birth control by physicians and other qualified persons." It was finally agreed that instead of making any declaration on this subject it should be referred to the Executive Committee for further study and report at the next meeting of the Council in

1934. The constituent denominations were also invited to make a similar dispassionate study and to report any findings to the Executive Committee for its information and guidance.

Reëmphasis on Personal Religion

The concern for a fuller acceptance of Christian social responsibilities went hand in hand with, and was obviously rooted in, a controlling conviction as to the basic necessity of personal religion and Christian faith. This expressed itself most definitely in the attention given to evangelism. No meeting of the Council has ever dealt more trenchantly with this question. No fewer than five speakers addressed themselves to it. They insisted that there is no real solution of social problems without a far greater sense of the reality of God and of the working of his Spirit in the individual life, held that to "preach Christ" is not less but more imperative in the complex and baffling world in which we now live, and testified to the finality and universality of Christ and His Gospel.

The recognition of the central place of worship further intensified the emphasis on personal religion. The impressive periods of worship each noon-day were an unforgettable embodiment of what can be done to cultivate an awareness of the presence of God. In many respects Dr. J. Finley Williamson's interpretation of the place of music in worship, illustrated by the singing of the young people's choir of forty voices from the First Presbyterian Church of Indianapolis, marked the highest point of inspiration.

The "Message to the Churches," sent out by the Council, combined in a happy way the accent on personal religion and the passion for its effective expression in all social relationships. It was permeated throughout by an evangelistic spirit and spiritual vision and at the same time fearlessly set forth the need for a social and economic order according to the mind of Christ. No one could listen to it and go away feeling that the Council is committed to a one-sided or unbalanced Gospel.

A Demonstration of Unity

The farewell address of Bishop Francis J. McConnell as President of the Council dealt with the place of the Council in the movement for a larger Christian unity. He made it clear that although the Council does not deal directly with church union it is fostering the conditions of fellowship, of understanding and of coöperative service out of which union may naturally come. "If we keep going steadily in this direction," he said, "we shall eventually discover that we *have* union and do not

have to *create* it; all that will be necessary will be to ratify something that has come into being without artificial promotion." Others expanded the horizon of unity till nothing less than a world-wide fellowship in Christ seemed adequate. Dr. A. R. Kepler, as an ambassador from the Church of Christ in China, described that new body, made up of sixteen different denominational groups, as an "adventure in unity." Prof. F. Siegmund-Schultze, of Berlin, and Dr. Adolf Keller, of Geneva, gave heartening reports of the practical working unity of the churches throughout the world that is being developed through the Universal Christian Council for Life and Work.

Of far deeper significance than the discussions of coöperation and unity was the living embodiment of unity that the Council itself was. Though its members held different views on many points, one was always conscious that they possessed "the unity of the spirit." Moreover, while preserving both liberty and diversity and making no attempt at either control or uniformity, the Council was indisputably securing the reality of genuine fellowship and united action. It was a visible evidence that the churches are not at heart sectarian or separatist but are one in their devotion to a common Lord and are earnestly seeking to make their spiritual oneness outwardly effective in all their life and work.

In the election of Dr. Albert W. Beaven, former President of the Northern Baptist Convention, as President of the Council, there was unanimous satisfaction. Evangelical in spirit, winning in personality, social and international in his outlook, he won the confidence of all. There was still further gratification in the election of Dr. Lewis Seymour Mudge, Stated Clerk and formerly Moderator of the Presbyterian General Assembly, as the Vice-President of the Council. This is a new office, created under the plan of reorganization. Under the leadership of Dr. Beaven and Dr. Mudge, the practical changes effected in organizational structure and the dynamic enthusiasm generated at Indianapolis, there is a keen expectancy of a strong development of coöperative programs.

S. M. C.

EDITORIAL IMPRESSIONS

Press Comments following the Federal Council's Quadrennial Meeting

New York Times, March 5, 1933

"Twenty-five years ago was begun an experiment which has been characterized as a 'new epoch in Protestant history.' For nearly four hundred years the trend had been in the direction of multiplying denominations and accentuating differences in polity or creed. The organization of the Federal Council of Churches of Christ in America was a face-about from isolated denominationalism. No surrender of creed is involved on the part of any one of the more than a score of denominations with a present communicant membership of more than twenty-two million. This is rather a union in deed—in behalf of causes and activities which they can unitedly support. There has been found to be enough unity in the great central things for which these several denominations stand to give common ground for action.

"The movement is not an effort to create unity but a recognition and expression of a unity that already exists. There is good reason to expect that from this acting together advance will be made to a greater measure of fellowship in things of the spirit as well as coöperation in the 'temporalities' which are incidental to spiritual enlargement—the practical needs of daily life. And while it is a federation of Protestant churches, it has been also 'a bridge' between them and the Catholic Church on the one hand and the Synagogue on the other, cultivating a breadth of sympathy for these great religious bodies and fostering an attitude of mutual respect and goodwill among the diverse groups.

"One of the stated purposes of the Council was to secure a larger combined influence for the Churches of Christ in all matters affecting the moral and social condition of the people. Especially has it given voice to the desire for peace on earth and in support of international coöperation for promoting it. But more important than any of the concrete programs of work which the Federal Council has carried out is the fact that the Council is itself a demonstration of the spirit of unity. In its own fellowship and in its relationships with other bodies it has shown that the churches are not sectarian and separatist in spirit, but can and will work together in a great common cause."

Christian Century (Undenominational), January 4, 1933

"By its adoption of this new statement of social ideals the Federal Council has risen triumphantly above the temptation which continually threatens it to hold its march to the pace of the most leaden-footed member. It has served formal declaration of war on social wrong on a world front.

"The choice which the Federal Council faced at Indianapolis cannot have been an easy one. The old social creed had manifestly become a statement of only a partial and a parochial program for social justice. Yet the overwhelming size and difficulty and peril of any fully-rounded program for social justice was more clear than ever in the past. Small hearts must have been daunted; it was a magnificent demonstration of the courage and capacity for leadership that really inhere in the Council that so little was heard about going slow and letting well enough alone. The Council made the bold choice. It made the right choice."

Christian Herald (Undenominational), February, 1933

"There are many observers who believe that the Federal Council of the Churches of Christ in America is the greatest collective achievement to the credit of North American Protestantism. The editor of these pages shares that conviction. The Council is not an independent body. It is, rather, the creation of the twenty-six constituent denominations which make up its membership. Those twenty-six denominations represent a total church membership of some 22,000,000. Through the Council, Protestantism has, by all odds, its most effective and most powerful voice. Obviously, the Council cannot speak with final authority for all of those 22,000,000 church members. But it more nearly speaks for them than any organization ever created in the history of Protestantism. If the Federal Council were to disappear, the work of organized Christianity would be seriously handicapped in many fields."

Religious Education (Undenominational), January, 1933

"The Federal Council is a federation. Hence, the only way it can act and be true to its own nature is in a representative capacity. Coöperation of this sort is almost sure to be somewhat slow, tedious, and nerve-wrecking to an ardent leader. But such corporate action is absolutely essential if any progress in coöperation is to be made.

"In the face of great issues the denominations are weak in their separateness. The great goal of the Council is strength through togetherness. In how far is the Federal Council a real

coöperative movement on the part of the denominations? In how far has it begotten coöperation in spiritualizing the life forces of the day? The coöperation in developing the social creed would seem to show very great accomplishments. The work of the various Commissions through the year has had great influence.

"The issues named in the social creed are basic and fundamental. The Federal Council's Executive Committee can focus the Protestant church on these. If the committee even approximates such an accomplishment it will bring about a re-centering of education in the Protestant church upon living vs. forms and ceremonies."

Christian Endeavor World (Undenominational), March, 1933

"While recognizing the integrity of the denominations and the fact that it is derived from them, the Federal Council represents the spirit of interdenominational coöperation that has been growing in America for several decades.....It has not yet been able to do in a coöperative way all that some of us could wish might be done; but it has made great progress over the years, and continues more and more to bring about interdenominational unity.

"The Federal Council, while affirming the evangelical and evangelistic position as preëminent in the Christian message, has not failed to outline a program of social ideals and objectives for the church as vital to an adequate concept of the Gospel;....hence it represents courage and vision, and gives renewed faith to all socially minded Christians."

*The Evangelical Messenger (Evangelical Church),
December 31, 1932*

"The Federal Council, in a very real sense, represents American Protestantism, not only by the fact that each denomination names its own representatives, but by the equally important fact that these delegates, because chosen from among the leadership, both lay and ministerial, of the various communions, are qualified to interpret the convictions and sentiments of the bodies they represent and to which they belong. They represent fairly accurately what Protestantism in this country believes and thinks.

"A further fact needs to be noted and that is the hesitancy of the Council to declare itself upon questions where there is considerable difference of belief among the constituent denominations. It was our observation that this attitude was especially marked this year. The body was unusually careful not to over-ride minorities.

"There is a growing spirit of fellowship and of brotherhood and a strong desire that the bonds of church unity should be strengthened more and more. Real church union, perhaps under some form not now being considered, may not be as far distant as we have been led to suppose. Until it does come it is important that we seek to bind ourselves ever more closely together in Christian fellowship, and in united effort to bring in the Kingdom of God. The Federal Council is a valuable instrumentality helping in this direction.

"The Federal Council has newly given proof of its value and importance as an interdenominational organization of great potentialities."

Religious Telescope (United Brethren), December 31, 1932

"This great organization expresses, in its structural life, its purposes and ideals, the essential unity of Protestantism. It is made up of twenty-six communions, which find in it a voice for expressing the things which they have in common, and a means of articulation in great enterprises in spite of their incidental differences.

"On the questions of evangelism and personal religion the Council spoke in no uncertain voice. Nowhere have we heard a clearer note or stronger emphasis on evangelism, and it would be difficult to present a stronger appeal for vital godliness in personal life than was heard from various speakers and embodied in the pronouncement of the Council. As a gathering of outstanding Christian leaders it was indeed an occasion of great significance, calling the churches to a new adventure in their various fields of service, particularly to a more intensive devotion to the spiritual teachings and ideals of Christ, for in every action and utterance it may be said that Christ was made preëminent."

The Christian-Evangelist (Disciples of Christ), December 22, 1932

"The Federal Council of the Churches of Christ in America has just finished twenty-four years of service in its quadrennial session, held in Indianapolis. During these years, its influence has steadily grown deeper and broader. It is safe to say that it has won a very secure place in the heart of American Christianity.

"The Federal Council of the Churches of Christ has escaped becoming what all Protestants refuse to accept, a big overhead organization that might be a menace to Christian liberty and try to dictate the inner affairs of the constituent churches, even to modify convictions by unwarranted pressure and setting up orthodoxies, creeds and authorities that could not be endured.

This has not happened and it has never been attempted. On the other hand the Council has been a means of coöperation and has been able to make the common Christian faith and its ethics far more effective than they could have been without it. It has conserved to a considerable degree the energy and ideals of the sparate religious bodies, and made them a weighty mass impact upon the thought and action of American leaders in all departments of life. Besides, its influence has not been confined to the United States alone. It has helped all over the world."

*The Evangelical Herald (Evangelical Synod),
December 29, 1932*

"The recent quadrennial meeting of the Federal Council of the Churches of Christ in America has again called nation-wide attention to this one agency in the United States which systematically and successfully promotes and demonstrates in a practical manner the idea of Christian fellowship and coöperation. Unfortunately, the activities of the Federal Council, and the spirit in which these activities are carried on, are far too little known among the rank and file of church people, and even a large proportion of ministers have not yet come to a clear and full understanding and appreciation of their value. At the same time the newspapers, with their narrow and commercialized conception of what constitutes news, have succeeded in creating an utterly false impression concerning the Federal Council's program, and a certain type of politicians find it an easy and simple method of gaining publicity to represent the Federal Council as an agency for 'meddling' in matters of business, industry, government and public morals. The partial list of achievements recorded on the preceding page should serve to make clear beyond a doubt the true character and the far-reaching scope of the Federal Council's work and influence."

*Michigan Christian Advocate (Methodist Episcopal),
December 29, 1932*

"I have more confidence than ever in the vision and purpose of the Church to grapple courageously with the challenging problems of this generation, all the time believing in the power of the Christ to redeem men and to put the touch of His spirit upon the institutions of men. It is an inspiring experience to see over 400 representatives of 26 denominations sitting together as fellow-Christians and working out a program for the Christianizing of the nation."

The Baptist, December 17, 1932

"The sum of the changes effected will mean that the connection between the Federal Council and the churches which con-

stitute it will be closer than ever before and that the purpose and thought of the denominations can be expressed and fulfilled through the Council with increased efficiency.

"Without question this was one of the most impressive and significant meetings of the Council ever held both in the importance of the questions discussed and of the action taken."

The Presbyterian Banner, December 22, 1932

"Under the leadership of Dr. Beaven and Dr. Mudge, with the practical changes effected in organizational structure and the dynamic enthusiasm generated at Indianapolis, there is keen expectancy that some recent criticisms raised against the Council will be removed and that the new program will be worked out in harmony and vigor."

The Congregationalist, December 29, 1932

"The session of the Federal Council this month in Indianapolis in several respects was the best yet held. It was so methodical and well-ordered that at some points its questions suggested predecision. One comment heard in the lobbies was that the personnel of representation had not changed during the quarter century as much as might be in the interest of abounding life. However, if this is a weakness, it is one for which not the Council itself but the denominations are responsible. Through the years the men who have brought the Council to its present place of prestige and service have been outstanding in spirit and intellect.

"Not since World War days has the spiritual note for organizational life and the emphasis upon personal religion been so strong. The evangelistic ideal was repeatedly emphasized."

The American Friend (Quaker), December 22, 1932

"The Federal Council has come to be recognized as the spearhead of American Christianity in its ever progressive expression of the vital relation of the Christian Church to the great social questions of industry, race, international relations, and others, and advance steps were taken at Indianapolis in these fields of applied Christianity. If we were asked, however, to name the ruling passion of this quadrennial session we would reply that it was the desire to enrich the social content of the Christian message by reemphasizing its personal, evangelical experience; or, putting it in another term expressed more than once, to experience anew the mystical element of our religion as the inner fountain from which the living waters of social healing flow."

Christian Advocate (Southern Methodist), December 23, 1932

"The attendance was good, and every session was crowded with matters of weighty significance..... Few forums in the world could exhibit larger intelligence or better comprehension. The deepest sincerity and the highest regard for responsibility were always manifest. There were no indications of careless theorizing or presumptuous importance. Sober-mindedness characterized every delegate.

"Taken all in all, this meeting was highly successful and of great value. The Council took a new hold on the hearts of the delegates. It manifested ability to readjust its methods to the work of the day and to the wishes of its member bodies. The Council is vital and prophetic—a fellowship of American Protestant Christianity ready to serve the Kingdom of our Master amid the needs and confusions of the present world."

Commonweal (Roman Catholic), December 28, 1932

"The revised 'social creed,' recommended by a special committee of the Federal Council of the Churches of Christ in America to the constituent members of the Federal Council—comprising the greater number of all the Protestant denominations—marks a great advance toward the practical application of Christian principles to the solution of many of the most pressing problems of today..... (It) must appeal for the sympathetic attention and general approval of Catholics. In fact, it would seem to open the way for actual coöperation.

"The first of the seventeen articles of the Federation's statement seems to agree precisely with the spirit and practice urged by Catholic sociology. It reads: 'Practical application of the Christian principle of social well-being to the acquisition and use of wealth, subordination of speculation and the profit motive to the creative and coöperative spirit.' The same thing may be said of several other recommendations.

"We invite our readers' close attention to the statement as a whole, and invite letters from them discussing it as a whole, or in detail, as a preliminary—and wholly unofficial—experiment to determine, if possible, if definite action looking toward a closer coöperation of the religious bodies of the nation in working for prompt and effective economic reform is not a possibility. The year 1933 will be most critical. Any steps that would bring the religious forces of the world together upon even a minimum program of definite action would be most desirable."

A MESSAGE TO THE CHURCHES IN A TIME OF CRISIS

The Federal Council of the Churches of Christ in America, in quadrennial session at Indianapolis, December 6-9, 1932, in the midst of times which, while tragic in their bewilderment and devastation, are also full of hope and challenge, makes bold to lift its voice.

It would speak first to its constituents, the ministers and members of twenty-six Protestant bodies with their nearly twenty-two million enrolled communicants. The Council is their servant, representing interests and activities which they have been led to cherish and carry on coöperatively and unitedly. It labors under a high sense of imminent duty as it thus strives to utter candid and searching words to those in whose behalf it serves. The Council would also speak with convincing clearness and persuasion to that large group of well-minded citizens who are outside its constituent churches but who, none the less, it believes, are interested in its purposes and activities and who are turning to the Church of Christ with critical and sometimes wistful countenances to hear and see what professing Christians have to say and propose to do in these present confused times.

The Federal Council rejoices to herald the "good news" of the Christian Gospel as the one uplifting force adequate to meet present and widespread human need. It believes that such a Gospel is neither threadbare nor unrelated to the issues of modern life. Vital and vigorous Christianity is most crucially needed in times of economic, moral and spiritual disintegration, and never more so than now. The Christian Gospel, issuing from the eternal God through the life, death and resurrection of the Holy One whose name it bears, has won its way through the centuries, not alone in the face of appalling need, but as the one sufficient remedy for the ills of mankind.

The present breakdown of our highly organized life, the Council believes, is supremely moral and spiritual. Recovery and continuing progress will not arise out of the forms of our institutions but from the character and spirit of our people. Every aspect of present world distress is a finger-post pointing to individual motives, attitudes and practices which have not been brought and kept under the domination of the Spirit of God revealed in Jesus Christ, and which, in turn, have not been accompanied by socially just and unselfish attitudes toward others.

A Gospel of Renewal

The Federal Council has no message to utter in behalf of any other Gospel than that which first deals with the renewal of individual life by the power of God. It believes that the earnest, persuasive and contagious proclamation of that Gospel, by witnessing word and confirming deed, continues to be the primary obligation of the Christian Church. It also believes that vital Christianity has an inherent capacity for adaptation to the changing needs of mankind. It knows no race or place, no type or area of life for which the Gospel message and its vital application are not suited. The Council is equally convinced that, while the Gospel must first be lodged in the heart of the individual as a transforming power, it cannot be confined there but must be fearlessly applied to all the complicated relationships which comprise the range of modern life. The Christian religion has no boundaries and knows no frontiers. It matches the magnitude of the devastation which has befallen, not merely the body but the soul of mankind today, with the illimitable and available resources that are to be found in the living Spirit of the Lord and Master.

The Council is moved to a sense of sorrow akin to shame as it faces the tragically unchristian character of so much of our modern life. In many cases we have only substituted one form of paganism for another. Suspicion, fear, malice, lust and greed, we have discovered, may be as mightily malignant in the midst of unparalleled scientific achievements and material prosperity as they ever were among primitive peoples. To attempt to build our civilization upon the supremacy of "things" has landed us in the same morass as that into which ancient civilizations fell. The wealth of mechanical devices and the accompanying techniques and skills of highly organized economic and social living have not solved basic human problems or lifted "life's crushing load" from the back of mankind.

The fact that the Church of Christ, and by so much more the civilization which also bears His name, are such imperfect witnesses of the power of Christ is not merely an occasion for humiliation and distress. It also contains an unmistakable element of hope and an inspiring prophetic portent. Christianity does not give up following its Master, even though it follows afar off. Even nominal Christian civilization voices a frequently recurring recognition of the teaching and spirit of the One whose name it so unworthily bears. The persistency of the Christian ideal, the tenacity with which we cling to it, and the confidence with which we reassert it after seasons of lukewarmness and even of betrayal and apostasy, are a part of our

imperishable heritage. We are not Christian—as we ought to be, nor as we renewedly desire and purpose to be.

The Challenge of Unchristian Forces

Let the Church, however, face certain bleak facts. Economic exploitation, wherein the acquisitive instinct has not alone outstripped but submerged the sense of social responsibility, is bearing and eating its own bitter fruit today. It is cold comfort to realize that the exploiter is so largely suffering under the same weight of distress as that which has crushed the victims of his rapacity. Corporate greed has wrought its commensurate consequences of corporate woe. Many, alas, have gone down under the blasting storm of disaster and many more are being drawn into its deadly vortex.

The desperate nature of our present economic plight is further evidenced by the fact that the depths of unemployment today, abysmal as they are, appear in none too sharp contrast with conditions that obtained during the preceding years of abundance, such as 1927, when some twelve million of our people lived at the level of bare subsistence and twenty million more had only the minimum for continued health and normal efficiency. By far the deadliest damage, too, has been done to the soul and spirit of our people in the loss of initiative and outlook, courage and self-respect.

Turning to other aspects of our debacle, we come face to face with continuing and accented racial dislikes and prejudices hissing their venomous hatreds. It only adds to the measure of our shame that they have been permitted so boldly to bare their sinister fangs.

Lust of possession, prestige and power have also burned their devastating way into the very citadels of our civilization, and have not been afraid to invade our sanctuaries. Appetite, custom and greed are demanding a speedy restoration of habit-forming alcohol to legalized security and entrenched arrogance, with ill-gotten revenue offered as a salve for the subsidence of our national conscience. A spectre also stalks our feast of bitter bread today. It is the feverish desire of multitudes to restore by the devices of magic the very conditions which have brought us low. Brazen and seductive voices are not lacking in the high places of the land as they call us back to barren and blighting prosperity and to the worship of things as they were.

At the climax of them all, cruel and unChristlike war stalks abroad. Once again it pours the inflammable oil of fear upon the garments of our western civilization so that it may be the more readily set on fire for the next holocaust, while the non-

Christian Orient, with its own foundations crumbling and much of its superstructure in collapse, kindles its torches at the same unholy flame and laughs the nominally Christian West to scorn.

There are, however, cheering signs in the sky. In the face of all that is ominous and evil, there are rising tides of understanding and purpose.

Signs of Hope

For one thing, the youth of the land, and notably the sons and daughters of the Church, are ready for some clear word of truth. They merit confidence and they deserve our understanding and coöperation. While there are those who would exploit them for gain, the Church has it within its power to awaken their enthusiasm and to call forth their spirit of adventure and achievement in the service of the Kingdom. They are not liabilities but assets in the reckoning of the true wealth of the Church and the nation.

Another aspect of hope in the present situation is the character displayed by multitudes of our people during the dark days of adversity. Not alone has violence been noticeably absent from the desperate struggle for shelter and subsistence, but fortitude and courage of an amazing sort have been in widespread evidence. The annals of these days, although written in terms of human suffering and want, also glow with high moral and spiritual achievement upon the part of our nation as a whole.

Of added significance is the amazing outpouring of generosity for those in distress. The funds given for community and neighborhood relief not alone surpass all previous records, but the fact that they have come from depleted purses is an added glory. These remarkable realities of our present situation are a pledge of the seriousness of our people, not only to see the thing through but, under God, to see that it does not occur again.

Light is also breaking upon our darkened pathway as we begin to realize the large measure of agreement and coöperation already achieved.

In the field of conflict with the liquor traffic, there is a consensus of Christian opinion that unless some adequate form of federal control is retained, in the face of threatened changes in our basic law (which changes should be resisted) the nation will be plunged into intolerable confusion and distress. The Church must undertake, with every resource at its disposal, vital education concerning the habit-forming nature and the evil effects of alcohol.

In the issue of war and peace, it is well to be reminded of the registration of Christian sentiment in great pacts renouncing war and looking to constructive peace procedures. In such fields as these there are lights as well as shadows. As Christians we are called to turn our faces toward the light.

A Summons to Repentance

For such a world as ours and at such a time as this, the Federal Council of the Churches of Christ in America calls upon its constituents, first for themselves because of their own needs, and then for every circle of life in which their lot is cast, to offer and exhibit the only adequate and available remedy and resource. While there may be differing opinions among Christians as to how that remedy may be applied, there can be no valid doubt as to the nature of the resource.

To bring to bear upon this present world situation,—from its center in distraught individual hearts out to the vast circumference of economic, racial, national and international relationships,—the untrammelled power of the life of the spirit may threaten to overwhelm the Church because at best the Church is so un-Christlike. For it to attempt to do less, however, would be to disclose its own spiritual insolvency. To be re-Christianized itself, root and branch, in principles, policies and procedure, in every phase and form of its organized life and in the secret places of its own inner experiences of reality, is the solemn necessity confronting Christianity today. To penitence and prayer and to an engrossing purpose and passion to make ourselves worthy of our place in the world and in the plan of God by Christlike understanding and service let us in all high conscience devote ourselves.

Divine Resources Available

Our dependence is not upon ourselves but upon God. The mightiest forces of the universe are working for, not against, the good of mankind. The Almighty and Eternal God is not standing behind the shadows but is working out through the darkness the light of His perfect plan. Every road traversed by human want and woe, by uncertainty and distraction, by grief and despair, leads to the Living God. He is our sure refuge, our abiding confidence, our victorious commander and comrade.

With our hearts purified by our hope set on Him, and our lives empowered by the Divine Spirit, we would call our churches to a united, urgent and burning-hearted proclamation of the Gospel of our Lord and Saviour Jesus Christ as the one

hope for a distracted, needy and sinful world, and to a more convincing expression of His love and truth in every human relationship. Now, as always, this is the transcendent mission of the Church. To this holy cause we would summon our fellow-Christians as we dedicate ourselves anew to its increasing accomplishment.

THE FUNCTION AND STRUCTURE OF THE FEDERAL COUNCIL

(The Committee on Function and Structure, appointed in accordance with action taken by the Quadrennial Meeting of the Federal Council of the Churches of Christ in America, held in Rochester, N. Y., December 5-11, 1928, reported progress to the Executive Committee of the Council at its annual meetings in 1929, 1930 and 1931. At the last meeting of the Executive Committee, held in Philadelphia, December 2-4, 1931, a considerable part of the program centered around the discussion of questions which had been brought to the attention of the Committee on Function and Structure and on which it was felt that special light was needed.

A two days' meeting of the Committee on Function and Structure was held in Atlantic City, N. J., April 14 and 15, 1932, for the purpose of considering in detail the conclusions to which the Committee had been led as a result of the extended discussions of the preceding three years. There were also several additional meetings of a drafting committee which was requested to put the conclusions into final written form. The report, as finally adopted by the Quadrennial Meeting of the Council, held in Indianapolis, Ind., December 6-9, 1932, is as follows:

I.

Function

A. *The Central Spiritual Purpose.*

The Federal Council was founded by the constituent churches with a distinct and fundamental spiritual purpose. The preamble to its Constitution sets forth this purpose: "More fully to manifest the essential oneness of the Christian Churches of America in Jesus Christ as their divine Lord and Saviour, and to promote the spirit of fellowship, service and coöperation among them." Within the scope of this basic purpose the Constitution proceeds to state five specific objectives as follows:

"To express the fellowship and catholic unity of the Christian Church.

"To bring the Christian bodies of America into united service for Christ and the world.

"To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.

"To secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.

"To assist in the organization of local branches of the Federal Council to promote its aims in their communities."

This fundamental purpose and these clearly defined objectives should never be forgotten. They embody the charter of the

Council, which has been given to it by the churches represented in it. They should govern all decisions as to the function and structure of the Council and its practical work.

From quadrennium to quadrennium since the founding of the Council in 1908 the Council has reviewed its work to see whether it was going beyond or falling short of its mandate. The Council is engaged again in this responsible task and your Committee in the very foreground of its report desires to make it clear that its central concern is as to how the Council may more fully achieve its primary design to serve as the coöperative agency of the churches in accomplishing their main business of proclaiming the Gospel of Jesus Christ the Son of God and of claiming all of life for Him as Saviour and Lord. Everything else is subordinate and tributary to this as either preparatory to it or resulting from it.

While we shall deal as comprehensively as possible with the whole structure and function of the Council and with its various activities pursued in the fulfilment of its objectives, our chief interest, which we know is the interest of our churches, centers around the character and service of the Council as an agency dealing first of all and last of all with the deep religious issues by which and for which the churches exist. We are persuaded that they require such an agency as the Council, which they control as their instrument, for tasks which they must do together and cannot do without coöperation and the manifestation of their essential unity.

B. Major Emphases in Present Functions.

In the varied work of the Council, five major emphases may be distinguished as having been most characteristic during the twenty-four years since its foundation:

1. Promoting the spirit of unity through the provision of constant opportunities for contact and fellowship between representatives of the different communions both on a national scale and in the local and state areas, and also during recent years in the international field.
2. Facilitating the coördination of denominational programs and the practice of coöperation in various fields of activity, especially in evangelism, social service and efforts for international understanding and peace.
3. Providing a voice through which the common convictions of the churches may be brought to bear more unitedly and effectively in molding public opinion on contemporary issues in which Christian moral principles are at stake.
4. Gathering and interpreting the relevant data which must underlie and justify any pronouncements of the Council so that they may be in conformity with the facts.
5. Serving as an administrative agent of the churches in certain tasks for which no other agency is available. In some cases, the

Council has erected special agencies, like the Central Bureau for Relief of the Evangelical Churches of Europe; or had a large share in setting them up, as in the case of China Famine Relief.

C. *Emergent Problems.*

The feeling has been expressed by some members of the Council's constituency that in some of its actions—more particularly its utterances on social questions—the Council has gone beyond the functions committed to it. It is clear that the development within the Council of a large number of important commissions, through which it touches a wide range of activities, has added to the difficulty of delimiting action taken in its purely representative capacity. It is recognized by all that one of the Council's objectives, as originally defined in the Constitution, is "to secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people." But there is difference of opinion as to how this is to be done. The suggestions made in various quarters for dealing with this problem have ranged all the way from the proposal to remove from the Council all power of independent initiative, making it simply the mouthpiece of the denominations on matters on which they have themselves previously spoken, to the view of those who, regarding the prophetic function of the Council as its primary reason for existing, deprecate limitations upon its freedom of utterance and action.

Further problems as to the functions of the Federal Council in the Christian movement as a whole have been created, or intensified, by the fact that during the twenty-four years since the Council was founded a number of different movements or trends have arisen that render the situation more complex than it was when the Council was founded. Among these may be mentioned:

1. The formation by boards or agencies of the churches constituent to the Council of a group of organizations paralleling and in the main independent of the Council through which, if desired, some of the objectives sought by the creation of the Council can be effected (*e. g.*, the Home Missions Council, the Council of Women for Home Missions, the Federation of Woman's Boards of Foreign Missions, the International Council of Religious Education and the Council of Church Boards of Education).

2. The rise of many local and state federations of churches as autonomous and independent units (in a few cases embracing bodies not constituent to the Council) as well as the emergence of a number of community churches with no, or only a slight, denominational connection.

3. The rise, in various denominations, of commissions or similar bodies carrying on conferences or negotiations concerning union with certain other denominations, these commissions in some cases being

separate from and unrelated to the groups in the same denomination dealing with responsibilities for coöperation and federation.

4. The development of two rather distinct (though not necessarily mutually exclusive) conceptions of the meaning of church unity—one emphasizing agreement in doctrine and organization, the other emphasizing practical coöperation and fellowship in the sphere of Christian life and work.

D. *Questions Calling for an Answer.*

In the light of the situation thus described, three major issues seem now to be pressing for an answer.

1. *Executive Functions.*

Is it the desire of the constituent bodies that the Council shall remain what, with minor exceptions, it has been during the first quarter-century of its existence—a body for mutual understanding, inspiration and fellowship, confining its activities as an agent of the churches to the coördination of programs, the study of social and moral issues, and occasional common action in fields otherwise unoccupied? Or has the time come when the churches (or any considerable number of them) desire to lay upon the Council a larger measure of important executive responsibility? This question emerged clearly at the Quadrennial Meeting of the Council in 1928 and as a result of subsequent discussions the Executive Committee in 1929 asked the Committee on Function and Structure to study the matter and report upon it.

We record our judgment that the churches may wisely recognize the Council as an agent which may on appropriate occasions perform administrative functions requested by the constituent bodies. The Council has occasionally done so in a limited degree in the past. The question as to what concrete tasks might be delegated to the Council, the denominations, rather than the Council, obviously must decide; but whenever the denominations desire to delegate larger administrative functions to a central body, the Council should be empowered to accept the responsibility.

If such functions fall within the area in which specialized coöperative agencies (like the interdenominational councils of missionary and educational boards) now exist, the service of the Federal Council should be rendered in the fullest coördination with them. We have found throughout the churches a growing conviction that the time has come when there should be some more effective integration of the Federal Council with the coöperative agencies in the field of religious education and missions. We recommend that whenever these agencies are willing to enter into closer relations with the Federal Council (as the

Home Missions Council and the Council of Women for Home Missions have already done through a special agreement) the Federal Council gladly make the necessary adjustments. If this should require important changes in the structure of the Council, it should be ready to give the most careful consideration to them.

2. *Change of Emphasis.*

In what ways can the existing powers of the Council as a stimulating, advisory and educational body (even without any enlargement of its executive power) be most effectively used? Would any change of emphasis enable the Council more fully to realize the aims which it originally set itself?

It is our conviction that in a country in which great numbers of the people are outside all of the Christian churches, the Federal Council has a special responsibility for giving attention to

- a. Evangelizing the unchurched.
- b. Cultivating the devotional life.
- c. Furthering Christian education and nurture in the widest sense.
- d. Securing common action by the churches for the removal of the causes of such evils as social and racial injustice, unemployment and war; and for the development of a more Christian social and international order.

While the Council has rendered important service in connection with all four of these responsibilities, and should continue to do so, we are persuaded that it should now greatly magnify its function in the fields of evangelism, worship and Christian nurture. By exercising a more pronounced leadership in these fields it will fulfil more specifically the first three objectives outlined in its Constitution:

"To express the fellowship and catholic unity of the Christian Church.

"To bring the Christian bodies of America into united service for Christ and the world.

"To encourage devotional fellowship and mutual counsel concerning the spiritual life."

The Council also has a special responsibility for vigorous leadership along the lines of what the final objective in the original Constitution contemplated when it declared that one of its functions is "to assist in the organization of local branches of the Federal Council." Experience early showed the unwisdom of creating "local *branches* of the Federal Council" in the technical sense of subsidiaries under the control of the Council, but has confirmed the indispensable necessity of local councils directly responsible to the churches of their own communities and at the same time in close fellowship with the Federal Council, if the coöperative ideal is to become an increasing reality.

We believe the Federal Council should throw still larger energy into the task of developing coöperation in state and local areas, including the persistent fostering of comity agreements for the most efficient occupation of the entire field in the interest of the total cause of Christ and His Kingdom. We further desire to see the local movements for coöperation, while preserving their own proper autonomy and freedom for experimentation, become more intimately bound up with the national organization in a vital fellowship of the whole coöperative movement.

3. How Maintain Representative Character?

In the fulfilling of such functions as these—whether more largely executive or more narrowly advisory and educational—how can the representative character of the Council be more fully safeguarded? In particular:

a. What should be the relation of the Council to its commissions or departments in the matter of public pronouncements? In what ways and through what safeguards can a truly representative character be conserved without taking away such freedom of action as is required in order to render effective service?

b. What changes, if any, are desirable in order to relate the Council most closely to the life and work of the churches that constitute it? More particularly, in what way can the continuity of interest and attendance be secured which will insure that those who in theory represent the different denominations in the Council do so in fact?

We are profoundly convinced of the importance of the Council's maintaining a thoroughly representative character. In a later section we recommend certain changes in structure designed to strengthen its position in this respect.

At the same time, we would call attention to the fact that nobody can truthfully represent the churches in their united capacity in which there is not the same liberty for difference and discussion which is recognized in each of the denominations.

The question of the proper measure of initiative and freedom in any Christian group is no new question. As is shown in the supplementary historical study, the Christian Church from the beginning has included two tendencies which have expressed themselves to greater or less degree: one which has tried to secure a high degree of uniformity, and with that end in view has so far as possible suppressed the utterance of variant opinion; and the other which has emphasized freedom and sought to secure it either through voluntary organization within the larger whole or through separate corporate action. Not only do these conflicting tendencies appear in the history of the Church-at-large; they appear also today within each of the de-

nominations. The charges of lack of representative capacity and of exceeding delegated functions, which have sometimes been made against the Council, have also been made from time to time against recognized agencies within each denomination.

We believe that it will greatly help to solve the difficulties arising out of this situation if it can be made clear to both our own constituent bodies and the general public that there are two distinct functions which the Council should discharge in the field of public opinion:

(1) That of moral witness on issues in which there is enough of common mind to make a pronouncement possible.

(2) That of education through study and frank discussion and publication of the results on issues in which we face a divided opinion.

In the first case, the Council's action must reflect the common point of view as carefully as it is possible to state it; in the second case, the Council has a responsibility to see that differing views are fairly represented.

We desire to emphasize in the strongest possible way that any failure on the part of the Council to carry on the educational function of providing for free and open discussion of questions on which the Christian conscience is honestly exercised would be a step backward. One of the exceedingly important services that the Council has rendered in the past has been that of interpreting people of differing views in the churches to one another. No service that it can render in the future will be more useful than a continuation of and improvement in this function of interpretation through discussion. Only on the basis of honest discussion of divergent views can the common mind be developed on the great issues facing the Church today that will make possible a united witness in the future.

We do not think it practicable to try to draw a hard-and-fast line between the questions on which public pronouncement of the Council is appropriate and those on which it is inappropriate. The safeguards provided in the subsequent section, defining the relation of the commissions and departments to the Council, should help to prevent mistakes. Certain changes of structure which we are presently to recommend should also be of value in guarding against misunderstandings or too hasty action. Help may often be had from a study of the questions on which some of the constituent bodies have themselves pronounced. On important occasions when doubt exists it may be possible and wise to consult these constituent bodies before a statement is made; but it must be remembered that not many denominations have any central body that would undertake to declare what the "mind of the denomination" is. Moreover, there are

occasions when the necessarily slow process of getting decisions from all the denominations would defeat the end sought. Our chief reliance must be our trust in the representatives whom the churches themselves choose to serve upon the Council, it being always understood that what they say is subject to the safeguards which separate all utterances of Protestant bodies from corresponding pronouncements by ecclesiastical bodies that claim final authority.

The future of the Council will depend in the last analysis upon the character of the representatives whom the denominations name to comprise it, their ability to meet frequently for mutual discussion and understanding and their continuous sense of responsibility for the Council's actions. For this reason we are advocating, in a later section, that certain changes be made in the size of the Council, in the composition of its Executive Committee, and in the frequency of their meetings.

If there is to be such a close and intimate relationship between the Council and the constituent denominations as we have urged, it is obvious that they should assume a greater responsibility for its financial support than is now the case. At present, not more than one-quarter of the Council's budget comes directly from the churches, about three-quarters coming from the contributions of individual church members in response to solicitation by the Council's officers and staff. Such a situation may lead to a one-sided development, certain areas of work expanding because it is easier to secure support for them, while other equally important tasks suffer for lack of resources. We are convinced that the denominations should adopt the policy of moving rapidly in the direction of furnishing the major part of the Council's budget.

4. *The Relation of the Federal Council to Church Union.*

a. God through Christ by His word and spirit *creates* Christian unity in ways often beyond our comprehension. The function of the Federal Council is to help the churches to *express* the unity already existing and to foster the conditions out of which a closer union of churches may naturally come. This was one of the original aims of the Council and ought now to have fresh emphasis.

b. The Federal Council promotes the expression of Christian unity in practical forms: (1) by the regular assembling and fellowship in council of representatives of the churches of the same and of different faith and order; (2) by leading them to work together in a living fellowship at tasks which we all agree are common to all of Christ's people; (3) by mutual acquaint-

ance of ministers and members of the churches through common worship, discussion, counsel and action.

c. When the question is asked whether the Federal Council should encourage, by direct action in one way or another, organic union among the churches, there are divergent replies. Some hold that the Council should issue a clear and positive pronouncement favoring organic union. Others urge that it should at least provide for the establishment of a commission which would keep in touch with the various forms of church union that are now proposed or are in process throughout the world, through tracts and reports keep the churches informed of these movements, and be prepared to render aid, if requested, to such communions as are about to enter upon negotiations for union. There are still others, however, who are of the conviction that the Federal Council will most effectively promote union by continuing its functions on the basis of its present Constitution; that the original and present primary function of the Council is to enable different churches, while retaining their identity, to cooperate in work that is common to all of them. Those who take this view would generally agree with the others that, in the performance of its functions as originally defined, the Council should always be disposed in a friendly way toward negotiations for organic union arising in two or more churches.

We recommend that the Council request the Department of Research and Education to give continuous attention to gathering information relative to movements of church coöperation and union that are in process throughout the world and to make the data available to the various denominational committees that are considering union with other bodies. We further recommend that the Executive Committee be asked to consider the results of these studies and in the light of them to make such further recommendation to the Council at its next meeting as may seem appropriate.

II.

Structure

In the light of our conception of the central spiritual purpose of the Council and of the functions which it should fulfil as the servant of the churches that constitute it, we present an analysis of the present structure of the Council and several recommended modifications.

The principle that has governed all of the proposed changes is that of making the Council more truly and fully and immediately responsive to its constituent denominations and therefore their more effective instrument.

A. *The Present Structure.*

The present form of organization involves:

The Council,
The Executive Committee,
The Administrative Committee,
The Commissions and Committees.

1. The Council, meeting once in four years, is composed of four members appointed by each of the Christian bodies adhering to it, each such body being further entitled to an additional member for every 50,000 of its communicants or major fraction thereof. (At present about 460 members.)

2. At present the Council has an Executive Committee meeting every year, and an Administrative Committee meeting each month, unless otherwise ordered, in New York.

a. The Executive Committee consists of two representatives appointed by each of the constituent bodies, preferably one minister and one layman, and one additional representative for every 500,000 of its communicants or major fraction thereof, who may be either a minister or layman, together with the President, ex-Presidents, the Recording Secretary and the Treasurer. (About 100 members at present.)

b. The Administrative Committee has four types of members: (1) one delegate from each constituent body and one additional delegate from each body having more than 500,000 members—about thirty-seven members in all; (2) members-at-large, not more than fifteen in number, of whom four may be nominated by the Home Missions Council and the Council of Women for Home Missions, four by the Association of Executive Secretaries of Councils of Churches (State and Local) and seven by the Executive Committee of the Federal Council; (3) Chairmen of commissions—about twelve at the present time, (4) The President and former Presidents of the Council—five at present. (A total of about sixty-nine members.)

The Administrative Committee has also Corresponding Members who may be nominated, one each, by agencies of organized Christianity which by action of the Executive Committee may become enrolled as in affiliation, coöperation or consultative relations with the Council. (Eleven at present.)

c. The commissions and committees, unless otherwise ordered, are at present appointed by the President, after consultation with denominational authorities.

There are at the present time five commissions, as follows: on the Church and Social Service; on International Justice and Goodwill; on Evangelism and Life Service; on Race Relations; on Relations with Churches Abroad. There is also a Department of Research and Education. Nine committees are at present listed. These are general standing committees, appointed by the President in accordance with the Constitution as above, as distinguished from the special sub-committees appointed by the Administrative Committee, most of them for temporary purposes.

3. The present form of organization has in it some elements of weakness and ineffectiveness:

a. The Quadrennial Meeting of the Council secures the attendance of too small a percentage of the members appointed by the constituent denominations. The length of the period of time between the meetings makes sustained interest on the part of the members difficult. Members appointed by their denominations often must wait two, three, or even four years before being called upon for any service.

b. The opinion is widely voiced that there is no need for both an Administrative Committee and an Executive Committee, whose respective functions are not easily distinguished, and that these might in some way be combined.

c. The number of commissions and committees is so large that it is not easy to keep them all closely related to the central governing bodies. It is believed that there would be an advantage in having a more unified organization, with a few major departments instead of so many separate committees.

B. *Proposed Structure.*

In view of the problems thus created and in order to make the whole organization more directly responsive to the constituent denominations, the following changes in structure are proposed:

1. *The Council.*

a. The Council shall meet every two years instead of, as now, every four years.

b. To make the Council a somewhat smaller and more efficient unit and more readily responsive to the constituent bodies, the basis of representation shall be as follows:

Each of the Christian bodies adhering to this Federal Council shall be entitled to three members, and shall be further entitled to one member for every 100,000 of its communicants or major fraction thereof.*

c. The constituent bodies shall be requested to appoint an alternate for each of their members in the Council, as at present, who shall be eligible to attend and, in the absence of the principal, to vote.

d. While the meetings of the Council shall be once in two years, the constituent bodies shall be requested to appoint members to serve for four years.

e. The officers shall be elected for two years. In addition to the President there shall be a Vice-President. The honorary Vice-Presidents hitherto appointed, one each, by the constituent bodies shall be discontinued, since their functions have been found to be only nominal.

2. *The Executive Committee.*

a. The Administrative and the Executive Committees shall be combined and be known as the Executive Committee, which shall combine the functions of the two former committees.

b. This Executive Committee shall be composed of two delegates from each constituent body and one additional delegate for every 500,000 (or major fraction thereof) of its communicants after the

* 287 members, on the basis of the 1926 Census of Religious Bodies.

first 500,000. The constituent bodies shall be requested to appoint an alternate for each of their members in the Executive Committee, who shall be eligible to attend and, in the absence of the principal, to vote.*

c. The President, the Vice-President and the Treasurer of the Council shall also be members *ex officio* of the Executive Committee.

d. The President, or, in his absence, the Vice-President, shall serve as Chairman of the Executive Committee.

e. All members of the Executive Committee shall be communicant members of the Christian bodies adhering to the Council.

f. In the interest of securing unified responsibility, it is recommended to the constituent bodies that in appointing their members on the Executive Committee they select the same from among their representatives on the Council as a whole.

g. The following shall be invited to attend the meetings of the Executive Committee for consultation and advice, but without the right to vote.

(1) Chairmen of departments and permanent committees of the Council who are not members of the Executive Committee by delegation of the constituent bodies;

(2) Two representatives of the group of fully organized and recognized state and local councils of churches, named by the Association of Executive Secretaries;

(3) Those persons, not to exceed twelve, who may be nominated, one each, by such agencies of organized Christian coöperation as may, by action of the Executive Committee, become enrolled as in affiliated, coöperative or consultative relations with the Federal Council.

h. The Executive Committee shall meet monthly except as otherwise determined by its own action in the light of special circumstances.

i. A quorum shall consist of fifteen members.

j. Since the Council is not in a position to include the expenses of members in its budget, every effort shall be made to induce the constituent bodies to pay the expenses of their delegated members to the meetings of the Council and the Executive Committee, in addition to the present denominational provision for the support of the Council.

k. In appointing its representatives on the Council, each denomination shall be free to follow whatever procedure it desires, but is urged to do so through its most authoritative agency of a continuously functioning character.

3. *Departments of Work.*

In the interest of simplification of structure and the closest possible relation between the Executive Committee and all the activities of the Council, we believe it will be advantageous to reorganize the work of the large number of commissions and committees so that in their place there will be a few major departments. We recommend that, in addition to the General Administration of the Council, the present work be organized

* About 80 members, on the basis of the 1926 Census of Religious Bodies.

in the following departments, subject to modification from time to time by the Executive Committee:

- a. Field (with primary attention to organizing and strengthening state and local federations).
- b. Evangelism.
- c. The Church and Social Service.
- d. Race Relations.
- e. International Justice and Goodwill.
- f. Relations with Churches Abroad.
- g. Research and Education.
- h. Radio.

The Field Department shall include official denominational representatives, representatives of city and state councils of churches nominated by the Association of Executive Secretaries, and representatives of the Home Missions Council, of the Council of Women for Home Missions and of such other interdenominational agencies as are willing to join in working out a unified and effective program of church coöperation in local and state areas.

In order to make certain that the experience and the point of view of the local church and community shall be taken into full consideration in the development of all coöperative programs, the membership of all the Federal Council's departments shall include representatives of city and state councils of churches.

There shall also be a Committee on Worship, which it is expected may shortly reach a stage of development at which it should be established as a regular department.

We believe that further combinations may be found advisable among the major departments of work. The question has been raised, for example, whether the Commission on the Church and Social Service and the Commission on Race Relations should not be united in a single department of Social Relations; also whether the Commission on International Justice and Goodwill and the Commission on Relations with Churches Abroad should not be combined in a single department of International Relations. While not recommending either of these steps at the present time, we think there should be careful study as to their wisdom in the future.

We believe that the important work now being carried on by certain special committees should be continued as a part of the responsibility of one of the major departments. More particularly:

The Committee on Religious Work in the Canal Zone and the General Committee on Army and Navy Chaplains should become parts of the Field Department, serving as sub-committees under its general oversight.

The work of the Committee on Mercy and Relief should be

distributed between the Department of Social Service and the Department of International Justice and Goodwill, the former becoming responsible for dealing with problems of relief in this country, the latter for dealing with disasters that may arise in other lands.

The work of cultivating friendly coöperation with the Jewish people should be furthered by the departments dealing with social and international relations, in which fields the most frequent occasions for coöperation and the increase of goodwill are found.

The Editorial Council of the Religious Press should continue to be a voluntary association of editors and publishers for purposes of conference and fellowship, assisted and fostered by the Federal Council, but without any organizational connection.

The Committee on Financial and Fiduciary Matters, if it is to be regarded as a permanent part of the Council, might stand as a separate committee, or its functions might be carried on under the general administration.

Regional committees for the cultivation of interest in the whole work of the Council may be maintained in certain important geographical areas (as in the case of the Midwest Committee in Chicago) so far as the Executive Committee deems advisable and financially practicable.

With regard to the relations of the departments to the Council, we make the following recommendations:

(1) The Executive Committee shall elect the chairmen and the members of departments, upon nomination by a sub-committee appointed for the purpose. Whenever a department operates in a field in which corresponding denominational agencies exist, the Federal Council's department shall include official representatives of those denominational agencies.

(2) The departments shall be subject to the supervision of the Executive Committee and each department shall report to the Executive Committee at least twice a year.

(3) Subject to the above provisions, the departments shall be accorded initiative and liberty of action in their methods and undertakings; but no utterance of any department shall be made public until it has been approved by the Executive Committee. On the request of five members of different denominations, action on any proposal shall be deferred until after discussion at the next meeting of the Executive Committee after the one at which it is presented.

C. Amendments to Constitution and By-Laws.

Your Committee submits the following recommended changes in the Constitution and By-Laws, called for by the modifications in function and structure outlined above.

1. To amend the Constitution of the Council by adding the following to Article 3, as one of the objects of the Council:

"To administer for any of the constituent bodies such activities as they may commit to it and as the Council may accept."

2. To amend certain sections of the Constitution (also called "The Plan of Federation") dealing with the organization of the Council as follows, the italicizing calling attention to the major changes:

In Article 5 the first sentence shall read as follows:

"Each of the Christian bodies adhering to this Federal Council shall be entitled to *three* members, and shall be further entitled to one member for every *100,000* of its communicant members or major fraction thereof."

In Article 8 the first clause shall read as follows:

"The Federal Council shall meet once in every *two* years."

In Article 9, Section a, in the first sentence, the phrase, "*A Vice-President*" shall be substituted for "one Vice-President from each of its constituent bodies." The second sentence shall be changed so as to read, "Vacancies in the representation of any denomination on the Executive Committee may be filled by the Executive Committee on nomination by the other representatives of that denomination on the Executive Committee, until the denomination itself shall provide otherwise."

In Article 9, Section c, the following shall be substituted for the first sentence:

"The Executive Committee shall consist of two representatives for each of the constituent bodies, preferably one minister and one lay member, and one additional representative for every *500,000*, or major fraction thereof, of its communicant members, after the first *500,000*, who may be either a minister or lay member, together with the President, the Vice-President and the Treasurer of the Council."

In Article 9, Section d, the first clause shall read as follows:

"All officers shall be chosen at the *biennial* meetings of the Council."

In Article 9, Section f, the words, "Vice-Presidents and," shall be omitted.

3. To amend certain sections of the By-Laws as follows, the italicized words calling attention to the major changes:

In Article III, Section 1, the phrase "*a Vice-President*" shall be substituted for the phrase, "one Vice-President representing each of the bodies represented in the Council" and in Sections 2, 3 and 4 the phrase "*the Vice-President*" shall be substituted for "Vice-Presidents."

In Article III, Sections 1, 2, and 6, omit the clauses or phrases referring to the *Administrative* Committee.

Article III, Section 4, clause (a) shall read as follows:

"The President shall preside at meetings of the Council *and of the Executive Committee; or, in his absence, the Vice-President. In the absence of both a chairman pro tem shall be named.*"

Article III, Section 4, Clause (b) shall read as follows:

"The *Executive Committee* shall appoint the chairmen and the members of the various departments and committees."

Article IV of the By-Laws, relating to the present Administrative Committee, shall be eliminated in its entirety and the following take its place:

"Section 1. All members of the Executive Committee shall be communicant members of Christian bodies adhering to the Council.

"Section 2. A quorum shall consist of fifteen members representing at least five denominations.

"Section 3. The following shall be invited to attend meetings of the Executive Committee for consultation and advice but without the right to vote:

a. Chairmen of departments who are not members of the Executive Committee by appointment of one of the constituent bodies.

b. Two representatives of the group of fully organized and recognized state and local councils of churches, nominated by the Association of Executive Secretaries.

c. Those persons, not to exceed twelve, who may be nominated, one each, by such agencies of organized Christian coöperation as may, by action of the Executive Committee, become enrolled as in affiliated, coöperative or consultative relations with the Federal Council.

"Section 4. The Executive Committee shall determine the budget of the Council and all its departments and committees.

"Section 5. The Executive Committee shall meet monthly except as otherwise determined by its own action."

In Article VI substitute the word "*departments*" for "*commissions*."

Article VI, Section 2, of the By-Laws shall read as follows:

"The departments and standing committees shall be subject to the *Executive Committee* and shall report to it at least twice a year."

To Article VI the following shall be added as Sections 3, 4 and 5:

"Section 3. The chairmen and the members of departments and standing committees shall be elected by the Executive Committee. Whenever a department or committee operates in a field in which corresponding national denominational agencies exist, the Federal Council's department or committee may invite official representatives of those national denominational agencies, approved by the Executive Committee, to sit with them as corresponding members. All departments shall include, as corresponding members, representatives of state and local federations of churches, designated by the Association of Executive Secretaries.

"Section 4. The departments and standing committees shall be accorded initiative and liberty of action in their methods and undertakings; but no utterance of any department or committee shall be made public until it has been approved by the Executive Committee. On the request of five members representing at least three different denominations, action on any proposal shall be deferred until after discussion at the next meeting after the one at which it is presented."

"Section 5. All members of departments shall be members of Christian bodies adhering to the Council."

Article VII, Section 1, of the By-Laws shall read as follows:

"Regular meetings of the Council shall be held *biennially* on the first *Tuesday* in December, unless otherwise voted by the

Council or the Executive Committee, at such place and hour as may be determined by the Executive Committee."

In Article VII, Section 2, substitute the words "*Executive Committee*" for the words "*Administrative Committee*."

In Article VIII, of the By-Laws omit the words "or by the Administrative Committee."

Respectfully submitted,

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SUPPLEMENTARY STUDIES IN FUNCTION AND STRUCTURE

(The two following studies,—one dealing with the Biblical and historical approach, the other with the sociological approach—were made for the Committee on Function and Structure by two of its members, and were submitted to the Council as a whole for its information.)

I

The Biblical and Historical Background of Church Federation

BY GEORGE W. RICHARDS

1. The Biblical Approach

Christianity originally was a community of men and women called of God through His Son Jesus Christ, filled with, and controlled by, the spirit of the risen and ascended Lord. Jesus set men free from laws and ordinances, from the dictates of religious and secular rulers, from the limitations of caste, sect, race and nation. For "where the Spirit of the Lord is there is liberty" (2 Cor. 3:17).

Christians, men and women of every degree and condition, lived in the fellowship of a new hope, a new faith, and a new love. They worked in faith, labored in love, with the patience of hope. They had new access to God,—“because God sent forth the Spirit of his Son into our hearts, crying, Abba, Father” (Gal. 4: 6). They lived as brothers one toward the other, “all that believed were together, having all things in common and parting them to all, according as any man had need” (Acts 2: 43-45). They were saints, keeping themselves “unspotted from the world” and “walking no longer according to the course of this world” (Eph. 2).

As a fellowship of sons of God, brothers, saints, disciples, they were exhorted to give “diligence to keep the unity of the Spirit in the bond of peace” (Eph. 4: 3). The controlling ideal of their fellowship was unity in diversity. They were one body but many members (Eph. 4: 4). There is “one God and Father of all . . . but unto each one . . . was the grace given according to the measure of the gift of Christ” (Eph. 4: 6, 7). Accordingly there “are diversities of gifts, but the same spirit.” And “gifts,” “ministrations,” “workings,” are “for the perfecting of the saints” and “the building up of the body of Christ” (Eph. 4: 11-16).

The ideal of unity in the Spirit with diversities of gifts and ministrations was never quite realized. Paul felt constrained to admonish the churches against the danger of losing unity in diversity, either through uniformity or through division. Uniformity is death to unity because it destroys diversity. Therefore he wrote: “And if they were all one member where were the body?” (1 Cor. 12: 19). Division is death to diversity because it destroys unity. Therefore, Paul, again, says: “God tempered the body together, giving more abundant honor to that part which lacked; that there should be no schism in the body” (1 Cor. 12: 24, 25).

Even in the first century, Christian practice did not match the apostolic ideal. The church at Corinth was divided into factions or parties through “jealousy and strife” about leadership: “One of you saith, I am of Paul; and I of Appolos; and I of Cephas; and I of Christ” (1 Cor. 1: 12). More far-reaching divisions arose in reference to the way of salvation, which involved, also, the person and work of the Saviour. There arose at least three parties—the narrow Jewish Christians, the liberal Jewish Christians, the Pauline Christians (see Acts 15).

2. The Historical Approach

Catholicism—the one catholic apostolic Church—and sectarianism followed in the wake of primitive Christianity. When

the same gospel that was originally preached in Palestine was proclaimed in Syria, Asia Minor, Greece, Rome, North Africa and Egypt, it was formulated and explained not only in diverse tongues, but in different doctrines and wrought out in different institutions. In the attempt to adjust the truth of Christ to the religious, moral and philosophical ideas of Syria, Greece and Rome, many schools of Christian thought sprang up—gnostic sects, each with a leader, a doctrine and an association of its own. To offset gnosticism, Marcion proposed a restoration of Paul's God of grace, in distinction from the Old Testament God of justice. Montanus led a puritanic reaction in favor of primitive charismatic Christianity and against the aristocratic assumptions of the bishops and the growing worldliness of the Church.

In self-defense against paganism without and heresy and schism within, the orthodox Christians, who claimed to be true to the doctrine and practice of the apostles, set forth the three forms of the ancient catholic apostolic Church—the rule of faith, the canon of the New Testament and the episcopal office. Thus the fathers in their attempt to preserve unity and prevent divisions suppressed the freedom of diversity and established the bonds of uniformity. The sectarians and schismatics, in their zeal for diversity, lost unity and chose division and separation. And the body of Christ was divided. The problem of the Church, or the churches, ever since has been how to attain the freedom of the Spirit and the coöperation of the members; in other words, to escape the evils of uniformity and division and to keep the benefits of unity in diversity.

The one, holy, catholic Church, whatever its claims of apostolic descent and divine right may have been, did not solve the problem. For in ancient Christianity there were always schismatic and heretical bodies, which claimed to be Christian and yet refused to give allegiance to the established Church. Among the notable schisms were those led by Hippolytus, Felicissimus, Novatus, Meletius and Donatus. The outstanding heresies were the Arian, the Eutychian, the Nestorian, the Monophysites—some of these, in modified form, are perpetuated to this day in separated bodies in the Orient.

Even the ancient Catholic Church itself was divided into two parts—the Greek and the Roman, when, in 1054, Pope Leo IX and the Patriarch Cerularius mutually excommunicated each other. The Pope's legates from Rome laid upon the altar of St. Sophia in Constantinople the decisive document citing eleven erroneous doctrines and practices of the Eastern Church with an unmitigated imprecation in the form of an anathema upon Cerularius and his followers. The division between the Eastern

and the Western Church, which was in process of coming for almost a thousand years, was now consummated and has never since been healed.

In the West, the medieval Catholic Church, notwithstanding the claims of divine authority of the Holy Roman Empire, could not prevent dissent and schism. The most prominent heretical and schismatical groups were the Albigenses and the Waldenses in the twelfth century and the Wycliffites and Hussites in the fourteenth century. We must not forget, however, that there are extant lists of nineteen, seventy-two, and even one hundred and thirty heresies of this period. The Church dealt harshly with them and used fire and sword to destroy them.

When we survey the first fifteen centuries of Christianity, we see clearly that church unity was an ideal that was never actualized. The theory of unity in diversity in the New Testament never became a fact. It remained at the beginning of the sixteenth century a hope to be fulfilled; it was not once an achievement that later was lost.

3. Developments in American Protestantism

Of the one hundred forty and more Protestant churches in the United States, nearly all of them may be classified under six basal types, each of which has reasons for its separate existence both in the nature of man and in the character of Christianity. These types originated through the Reformation in the sixteenth century and are as follows: a. The Lutheran; b. the Reformed (Presbyterian); c. the Episcopal; d. the Congregational—free churches; e. the Baptist; f. the mystics. The Roman Catholic Church, the Orthodox Church of the East, and the Oriental sects are distinctive groups which arose before the Reformation. Methodism, in its various forms, is an off-spring of pietism on the Continent and Evangelicalism in England, and is a blend of elements of preceding Protestant churches.

Churches of the same faith and order, separated in Europe for various reasons, were transplanted by the pioneers into America; and here they continued their independent existence. One has reason to expect that these churches will seek closer affiliation with one another.

Churches of different faith and order were, also, brought from the Old World into the New; and here they grew up and prospered as separate bodies. These represent doctrinal, institutional and moral values that ought not to be hastily surrendered merely for the sake of administrative efficiency and economic gain,—matters which are not to be despised but are not of primary import. Even churches of the same faith and

order, which in the course of generations have developed a more or less distinctive genius, ought not to be hasty in giving up their autonomy and identity; for nothing would be gained and much may be lost by a premature union that is not spontaneous and free, although the impartial observer may chafe under their continued separation.

4. Federation as the Strengthening of Fellowship

To all of these churches, whether of the same or of different families, the principle of federation applies. For it presupposes the catholicity of the Church and the legitimacy, though not necessarily the finality, of the churches. True to the ideal of fellowship, the Federal Council admits churches to membership without inquiry into their origin or their right of continued existence, provided they accept Jesus Christ as "their Divine Lord and Saviour" and are willing "to promote the spirit of fellowship, service and coöperation."

When the churches joined in the Federal Council they took a step beyond the ways of church union which had been proposed since the origin of divisions in the sixteenth century. Until the nineteenth century the churches stood aloof from one another, took an attitude toward one another not unlike that taken by the nations toward one another. They carried on their work in their own way without regard to the work of the other churches. Sometimes they entered into bitter warfare with one another through sermons, addresses, tracts, pamphlets and open debates on questions of worship, government, doctrine and Christian morality. As a rule, they proselyted members one from another; rarely, if ever, did they coöperate in a common cause, moral, social or evangelistic.

Even when men of conciliatory spirit—and there were such witnesses to the cause of union from the sixteenth to the nineteenth century—proposed councils and plans for the union of churches, they always had in mind corporate or organic union. Alliances, councils, federations of churches, in which each church maintained its identity and autonomy, were not thought of before the latter half of the nineteenth century. Even when meetings for the consideration of corporate union were proposed, dissenting sects, in distinction from "the churches by law established," were not invited to attend and take part.

5. Change of Attitude of the Churches Toward One Another

This rapid survey of the relation among the churches clearly shows that their attitude toward one another had changed from

opposition to conciliation, from competition to coöperation, from divisions to alliances and federations. In the words of one of the members of the Federal Council, at its first session in Philadelphia in 1908, "We have come to recognize not only Christians in other churches but the churches of other Christians." The freedom of individual and group initiative and action, won at great cost in the time of transition from the Middle to the Modern Age, is maintained and the necessity of united action of separate groups is affirmed in the Federal Council. Christians are now a little nearer the apostolic ideal of "one body but many members," of "diversities of gifts but the same Spirit," and "diversities of ministrations and the same Lord"; in short, of unity in diversity. True, the New Testament ideal is not yet attained, but the evidence of history indicates that the churches have been lured and led upward and onward a little closer to the goal.

It was, therefore, not by mere chance or by dream or scheme of a man or a coterie of men that a call was sent out in 1905 from a meeting in New York of representatives of the communions to consider the organization of the Federal Council of the Churches of Christ in America. The leaders of that assembly in Carnegie Hall, whether they were conscious of it or not, were acting in accord with the ideals of Christian unity of the apostles, with the evident guidance of the Spirit of God working in and through the churches from the first to the nineteenth century, and with the spirit of their time when Christians were beginning to catch a vision of the larger and wider scope and purpose of Christ and His Kingdom.

The original members of the Council may not have had a clearly defined philosophy of federation based upon the nature of Christianity, the history and genius of the churches, and the needs of a new world. They had something far greater—a prophetic insight into the essence of the Gospel of Jesus Christ and the necessity of promoting the "spirit of fellowship, service and coöperation" among the churches.

It is earnestly hoped that the outcome of the restudy of the Council and its functions now being made will be that the churches of Christ,—those now in the Council and others not in the Council,—will find the bonds of their fellowship strengthened and will the more freely and intelligently coöperate in matters that are common to all of them, and yet each church maintain its identity and autonomy until it voluntarily enters into a closer union with one or more churches than that which the Federal Council affords.

II

A Sociological Approach to a Philosophy of Church Federation

BY H. PAUL DOUGLASS

1. The Sociological Approach

The Church, whatever else it may be, is a social group, a species of human society. It is, to be sure, a unique society both by virtue of the special interest which it embodies and by virtue of the values which its members feel it to possess. It is a Christian Church and also a holy Church. Nevertheless, it is a Church; and attention may temporarily be focused upon this aspect of it.

May different types of society help one another in finding the solution to their problems? Particularly, will methods of approaching the problems which apply to other societies apply also to the Church? Will it be profitable, for example, for the Church to consider the issue of unity and diversity as it occurs in other human societies?

Now, no two societies show exactly the same balance between unity and diversity, and a comparative analysis of each helps to determine which is peculiar to each society and what is common to all. An understanding of the common element proves instructive in turn when one comes to consider the special problems of any given society.

May the Church, then, in spite of its consciousness of uniqueness, find it valuable to consider how other types of society deal with this problem of unity and variety? If this view is provisionally adopted, it seems likely that a first value will be found in the account given by the study of society in general as to the nature of the problem.

Harmonizing unity and diversity is a matter of discovering a satisfactory and vital equilibrium between tendencies which often conflict in fact but are not necessarily contradictory. What is wanted is enough unity to hold society together and enough freedom so that its diverse elements will have opportunity for expression and will consequently want to hold together more than they want to fall apart. All societies are seeking an ideal balance which may shift from time to time as conditions change, but which by so doing, shall do permanent justice to both principles.¹

Now, by every analogy of human society, this ideal balance is not found in the complete obliteration of the separate char-

¹ Giddings, *Theory of Human Society*, p. 167 ff.

acteristics of the diverse elements entering into a social complex. To be sure there are limits to the diversity which can go on within any given whole; but these limits are broad and tolerant. The parts of a social group are not beaten into a completed homogeneity nor are they dissolved in a common flux. Rather they are retained, modified and re-combined. Ways are found to make them coalesce while preserving much of their original structure within a new whole. They are systematically related but not merged.²

If organized religion, then, were to take a leaf from society's book, it would not find a unity of the sort which extinguished churches in the Church, nor of the sort which did not permit of the existence of the Church because of the separate churches. It would expect to incorporate rather than to absorb the separate elements into a unified whole. In other words, it would reflect an essentially federative relationship.

2. The Federative Principle in Society, Particularly in Politics

At very least some sort of federative principle thus appears to inhere in the constitution of society. Some would even make it the central principle of a universal social order.³ Its full significance for the Church as a particular society consequently merits further consideration.

(a) FEDERATION ON THE INSTINCTIVE LEVEL

In the first place, those who have discussed the federative principle have commonly pointed out the importance of considering it on two levels, the instinctive and the deliberative. For, in spite of the derivation of the word, federalism, in the primary social sense, is a phenomenon independent of agreements, treaties, and conscious alliances. It is on the instinctive level that the federative principle works most profoundly, and it is here that it needs to be understood before attention is turned to its voluntary and political aspects.

Thus federalism is the essential form of the social order, as already illustrated. It stands for a principle which runs through innumerable types of human association. The groups which make up a society are not completely alike. Even the Canaanites are not extirpated but remain as hewers of wood and drawers of water. What one most fundamentally discerns as the federal unity of the social group is a body of coördinated action in which individuals and lesser groups are mutually

² Ibid. pp. 16-18.

³ Boehm, *Encyclopedia of Social Science*, Vol. 6, p. 169. Art. "Federalism."

adjusted to one another. Thus instead of trying to force "100 per cent Americanism" on the foreigners born in the United States, the formula of scientific sociology is that they must be nationally educated so that the different elements of the nation can understand one another, and know what each means and is talking about. When this common understanding and social language is secured, no pressure is justified to make all types alike. Such variation of habit, specialization of taste, and viewpoint, as can survive under free and full contact with other types should be comprehended within the national whole. (Cf. The Burns Americanization Study, Carnegie Corp., 1917-19. Park and Thomas conclusions.)

The subjective aspect of social grouping according to the federative principle, is the possession by the group of a set of coördinating feelings and attitudes. This explains the tendency to conform to custom. The group collectively possesses the unifying emotions of mutual confidence, sympathy, and understanding, and all higher groups achieve common intellectual and cultural ideals, especially in the moral realm. Ideally these hold the group together by coördination rather than by subordination. They make the various social units within the group feel that they are mutually contributing to a common whole, not that any is superior or inferior to any other.⁴ There is social pressure but not external compulsion, and that mitigated by reciprocity, understanding and adjustment. Thus the unity of the group is a unity of persuasion rather than of force. Its basic aspects, as summarized by a recent authority, are that it is pluralistic, its fundamental tendency is harmonization, its regulative principle is solidarity.⁵

(b) FEDERATION ON THE LEVEL OF DELIBERATION

It is because society in general is fundamentally organized after this fashion that so many fractional societies take the federative form.

When one comes to political federalism, he simply recognizes an application, on the deliberate level, and to a particular field, of this broader social tendency.⁶ The federating units in a political society typically are territorial states. They may, how-

⁴ Elwood, *Psychology of Human Society*, p. 144 ff.; Giddings, *Theory of Human Society*, p. 184.

⁵ Individuals within groups can be coerced by social pressure more than the groups can be by pressure of the larger society. The larger society is thus more distinctively federative; i. e., allowing for minor distinctions, than the smaller group. Society is more heterogeneous than the face-to-face group.

⁶ While sociology increasingly gives a federalistic account of social unity, it will not do to claim that this tendency is dominant in politics. The sovereign state, adopting a medieval worship of unity borrowed from the church is making such strides as greatly to alarm liberals. War and reaction have reinforced this tendency. Fears of social disintegration feed it. cf. Laski, *Liberty in the Modern State*, p. 23.

ever, be separate ethnic populations as recognized, for example, in the Quebec school system. In such a federation the distribution of powers is generally regarded as the crucial point. Here different patterns may be followed. The essence of the federal idea in this aspect is, however, the retention of certain original powers by the federating states and the transfer of other—and sufficiently substantial—powers to the common central agency or federal government.

More recent studies of political federalism are pointing out, moreover, as equally significant, the redistribution of sovereignty to lesser political units: as shown in "home rule" and other decentralizing movements. The meaning of these tendencies is this: that only by legal fiction did the several communities which were combined into the political units or states allow their sovereignty to be absorbed in the state. It is true that they now appear to be receiving back certain limited police powers from the state, through charters and general legislation. From a realistic standpoint, however, the communities as social units always retained their powers.⁷ This they have proved by persistently, habitually and continuously nullifying such laws of the state as they most seriously disapprove. Home rule recognizes and regularizes this retention of local power; thus balancing the assignment of other and larger powers to the central government with an equal decentralization. Political nationalism and local home rule are thus necessarily component aspects of political federalism which thus mediates between complete centralization and a disintegrating separatism by which the local units fall entirely out of the unity of the political society.

(c) CHARACTERISTICS CONDITIONING THE VALIDITY OF THE POLITICAL ANALOGY FOR THE CHURCH

When it is attempted to apply the analogy of political federalism to the church, its most immediate inadequacy is found at this point: that while the lesser units within the state are territorial, the lesser units of the Church in a free state are chiefly not territorial but consist rather of widely diffused denominations or sects.⁸

It is important then to note that the most modern analysis of political federalism lays large stress upon social units defined by function and interest rather than by territorial areas. In Russia and in Italy, for example, the primary basis of political

⁷ For desirability of letting nonpolitical and voluntary interest groups largely make their own codes and govern themselves, see Laski, *Liberty in the Modern State*, p. 67 ff. For more general discussions of Political Pluralism, cf. Follett, *The New State*, p. 258 ff.

⁸ For distinction of territorial groups from sects, see Giddings, *Theory of Human Society*, p. 176 ff.

representation is not territorial but occupational. The recognized political units consist of the various economic and vocational groupings of population not those of the areas in which they chance to live.⁹

Now these occupational groups are in many respects analogous to religious groupings by denominations and sects. Both organize men according to their common interests, rather than according to the accident of territorial neighborhood.¹⁰

3. The Federal Movement in the Church

Turning directly to consideration of the federal movement in the church, the outstanding fact is that in contemporary proposals for union, federalism of some sort is a greatly preferred form.¹¹

(a) FEDERAL UNION OF TERRITORIALLY DISTINCT CHURCHES

This appears in two distinctly different situations: First, that in which the churches occupy separate territories and can consequently federate on a territorial basis as political entities ordinarily do; second, that in which churches do not occupy separate territories, as is the case with the majority of denominations in the United States.

Considering the first situation, except for the Roman Catholic demand for the unconditional return of individual Christians to the Mother Church, proposals for union involving churches of different nations all assume the federal form. Thus, especially as a movement paralleling the decentralization of the British Empire, the Anglican churches have increasingly come to define themselves as a federation. "This communion is a commonwealth of churches without a central constitution; it is a federation without a federal government."¹² Their unity in contrast with the unity of centralized government was defined by the 1930 Lambeth Conference as one of "regional autonomy within one fellowship." The uniting bond is declared to be spiritual, common doctrines and ideals being held in freedom. "The freedom naturally and necessarily carries with it the risk of divergence to the point even of disruption." Within a union of this type the freedom of the native churches in China, Japan, and India, and their right of development along their own lines, was especially asserted.

⁹ For a convenient statement see Davis, *Contemporary Social Movements*, 277 ff. and 451 ff.

¹⁰ For distinction between public, sect and corporation, cf. Ross, *Foundations of Sociology*, p. 133 ff.

¹¹ McNeill, *Unitive Protestantism*, p. 88 ff., argues that the distinctive constitutional principle of Protestantism has always been federal.

¹² Lambeth Conference, 1930, Encyclical Letter, p. 28.

The Eastern Orthodox Church which has carried forward an unbroken claim and consciousness of unity throughout the ages consists of a group of autocephalous national churches holding a common faith but without common government. Negotiations for mutual recognition and intercommunion between the Anglican bodies and this church naturally seek a union of the same sort.

This is similarly true of the proposed basis of intercommunion between the Anglican and Old Catholic Churches of Europe which "does not require from either communion acceptance of all doctrinal opinion or liturgical characteristics of the other, but implies that each believes the other to hold the essentials of the Christian faith." The Lambeth Encyclical of 1930 described this idea as contemplating a larger federation of intercommuning churches "beyond but including the federation of strictly Anglican churches," (p. 29).

Coming now to the plan for a united church in South India, one comes upon a type of relationship with the several churches from which the new Indian church is derived which is scarcely even federal except in its attenuated sense. The new church will be independent. From the Anglican standpoint, however, this will involve no schism because there is no diminution of Christian rights and no exclusion from fellowship with respect to the Anglican elements which enter into the new church. The new Indian church will constitute a province in the church universal not governmentally related to any other but vitally related with other parts in an implicit federation of equals.

To be distinguished from confessed movements for ecclesiastical union is the familiar group of schemes for fraternal and practical coöperation all of which fall definitely within the federal form.

(b) POSSIBILITY OF FEDERAL UNION OF CHURCHES OCCUPYING COMMON TERRITORY

In all of the above examples the federal principle of union is proposed for religious bodies which occupy different territories. With respect to the second situation, the one characteristic of America, namely the co-existence of numerous denominational churches in the same territory, the application of the federative idea is not so simple. Preliminary sketches for a plan of union meeting situations of this type have occasionally been put forth by representatives of churches advocating union, but have never been officially proposed. Thus at the Lausanne Conference in 1927, the Bishop of Gloucester (assuming a territorially organized national church) was willing to conceive of the continuance of five or more large denominational societies, Baptist, Congre-

gational, Methodist and Presbyterian among them, organized on a somewhat democratic basis and supplementing the religious life of the national church.

Finally, with respect to sectionally divided churches in the United States, a reversion from efforts for organic union to advocacy of the federal form of union has appeared. This is the latest official position of the Presbyterian Church U. S. (Southern Presbyterian) with respect to other Presbyterian bodies.

Summarizing, then, it is fair to say that most of the church unity being proposed in the world today (other than that proposed by the Catholic Church)¹³ is federal unity; and that the problem of reaching such unity in the United States (with its absence of a national church and its great multiplicity of denominations) is simply a very special case presenting features not common to the problem in most parts of Christendom. This calls for a particular study of the situation as it pertains to the United States.

4. The Possible Federal Union of Denominations in the United States

With this sole assumption, that the Protestants of the United States are becoming increasingly like-minded, it ought to be possible, without heat or prejudice, to begin to ask constructive questions such as: Do the present denominations constitute suitable units out of which to construct a federal union? Are all of them suited to this function?

By all analogies, it would be easier so to conceive them if they occupied different territories. But this is the fact to a very considerable extent even in the United States. American denominations, for the most part, are strongly regional. Many occupy almost mutually exclusive territory. For all but some half dozen Protestant bodies, there are areas of extreme concentration which can be pointed out as their natural habitats, in contrast with other areas of thin diffusion where they are substantially "out of bounds." Over most of the territory of the United States a maximum of six denominations would include a heavy majority of Protestant Christians. In short, the problem in the United States is not one of adjusting 150 or 200 denominations in any given area but of adjusting a much smaller number.¹⁴ To put it most concretely, an important fraction of the American denominations constitutes southern, northern and western churches. With respect to one another

¹³ Federation as a principle of ecclesiastical union is specifically condemned by the Papal Encyclical of 1929.

¹⁴ Fry, *U. S. Looks at Its Churches*, p. 32 ff.

these could easily be included as geographical provinces within an inclusive church covering the whole nation.

But the second analogy from political federalism needs to be resorted to to indicate the main line of development for the church. The theory of political organization increasingly recognizes occupational and other special interest groups as possible political units. These social entities are not territorially divided. But this fact has proved no insuperable obstacle to constitutional recognition of their political power, either in combination with or in substitution for territorial units. Similarly, then, the remaining denominations which occupy the same territory might logically be combined into an effective social unity according to a federative scheme.

The only thing which social analysis would ask of the existing denominations is whether they can justify their retention as separate units on the grounds of their proved social utility. This would be the ground of the standing or falling of separate churches as of all separate social entities.

In the hands of social analysis this would be a fairly severe test. It is recognized that the social scene is cluttered up in all directions with surviving habits and institutions whose actual present value is little or nothing. They do not actually disappear from the scene because of social inertia, and because in poor and attenuated ways they still render some service to mankind. Such are the village blacksmith in a horseless age, such are the fortune tellers and spiritualist mediums in a world of science. Our most unreasonable and indefensible prejudices are partly right, and sentimental value still attaches to mere rubbish.

Now the church, by virtue of the religious sanctions claimed for many of its particular—and often conflicting—forms, is more resistant to change and more inclined to formal survival in spite of diminished values, than most social institutions.¹⁵ Social analysis, consequently, would not be surprised to find that time has largely worn away the vitality of many denominational distinctions which once seemed significant, leaving the imposing facade of tradition, irreverently called the stuffed-shirt effect. They no longer have the social necessity which originally justified their existence, and their significance for their adherents is changed from high-powered inner authority to pale custom.¹⁶ If, however, a real significance is left, the denomination possessing it has every right to be a candidate for a place in a federal union of churches.

¹⁵ Ogburn, *Social Change*, p. 150 ff. 157, 194 ff.; Ross, *Social Psychology*, p. 254; K. Young, *Social Psychology*, p. 24.

¹⁶ See Niebuhr, *Social Sources of Denominationalism*, p. 229 ff.

What permanent differences are there which need to be expressed through different denominational units in a federated whole? If this issue could be left to scientific determination it would be by no means impossible to employ a series of tests which would show exactly how insistent in the minds of its denominational constituencies or in the mind of the total Christian public are any of the distinctive values alleged by any denomination. The test, of course, would not stop with the present generation. Everybody realizes that unnecessarily narrow social traditions can be perpetuated in mental isolation, that it is possible to foist meaningless discussions and shibboleths upon the minds of children and upon masses of the unthinking. Science would want to subject a whole generation to a very broad type of religious education to see what distinctive emphases and viewpoints would continue to assert themselves under identical treatment. To these surviving distinctions it would then want to give every chance to be perpetuated in the church.

No such laboratory test is of course possible; and hence no one can say how it would come out. Psychologically, however, it is pretty certain that many of our cheaper religious distinctions would be overthrown. The idea that some people like religious ritualism and others a "plain service" to the extent that they could not be taught to enjoy both would doubtless be laughed out of court.

On the other hand, permanent differences in religious temper would undoubtedly survive. Numerous attempts have been made to guess what these would be. The writer's private belief is that certain minds would continue to take an essentially Quaker attitude towards religion. Individual and mystical experience not expressed in visible and institutional forms would permanently furnish their dominant approach to God.

Again, other types of mind would probably require a strong institutional expression of religion in terms of the common practices of a social group. An objective sacramental type of religion would thus continue, in contrast with the mystical Quaker type. Then, there would be mediating types, one perhaps stressing conservative and constitutional emphases, another progressive and experimental methods. For both these points of view have live social utility.

The denominations which do not genuinely reflect these permanent type distinctions (but which still represent practical interests worth conserving) might more naturally fit together into lesser organic wholes, than remain entirely separated. The remaining groups, which do appear to express permanent differences, might then federate. In so far as any of the existing denominations could identify themselves as suitable units in

such a vital scheme of union, they would survive as identities within a federated scheme.

5. Conclusion

The purpose of this exposition has been to make the federative idea as related to church union intelligible and to raise the presumption of its tenability and applicability to the American church situation. It ought to apply and it ought to work; because the most general and normal of socially integrating processes follow federative lines, because the federative idea furnishes a valid philosophy of society, because the majority of proposals for union are essentially federative, and because the concept of federative union logically applies to the American situation.

On the contrary it should be made clear that this discussion has not attempted to attack any other points of difficulty presented by proposals for union. It should be obvious that federal union involves the recognition of all federating units as constituting validly functioning parts of the church. In short, there must be no barriers to intercommunion throughout the whole area of a federally united church. Difficulties are recognized at this point to which the present discussion has made no contribution.

Frankly, then, the conclusions which can be drawn apply primarily to Protestant denominationalists. The writer hopes that he may have helped them to see federal union as a possible and satisfactory final form of church union. To them the specific message of the exposition is:

First, you need not be afraid of being swallowed up in a unity which does not leave room for diversity or permit you to continue to express the distinctive views which you already incarnate. Indeed no one, except Rome, is trying to swallow you up.¹⁷

However, if you are to survive as units in a federated church, you will have to pass a vital test of social utility, not because you are under any external compulsion but because the integrating forces of all society inevitably apply this test, as they work out the destinies of the relation of fragmentary societies to the whole. It is probable that some of you, the present denominations, cannot meet this test, though others perhaps can do so conditionally.

Second, you ought to get over your real or pretended satis-

¹⁷ You may expect, however, a considerable tendency to want to smash claims of exclusive revelation or parading of "principles" by tender consciences as an excuse for not being fraternal and tolerant. A principle, as Dewey shows, is a tendency, but it is always based on probability not on universality. There are exceptions. The tendency fails to express all the possibilities. Dewey, *Human Nature and Conduct*, p. 49. Also Giddings, *Theory of Human Society*, p. 175.

faction with spurious forms of federation which are really mere confederation, a most unstable relationship and no true and final type. This spurious federation is being drawn across the trail as a red herring to divert the church from the pursuit of real federal union: which means at least three things:

(a) There can be no real federation which does not affect the actual status of the separate denominations, their relation to the whole, and to each other. This is of vital rather than of legal necessity. A creative contribution to a united church is to be made through the integrated functioning of the present churches. Logically, this involves some surrender of formal independence; but the real power and freedom of each unit is augmented rather than decreased by the unity of relationship into which all enter. Each denomination is more of an entity, more of a force, and has greater opportunity to make its distinctive contribution than it had before.¹⁸

(b) Such a result can only be reached through the continuous ongoing of a vital process of assimilation. This process must not be blocked by arbitrary taboos. All social analysis asserts that the greatest conscious agency of assimilation is discussion.¹⁹ Any inclination to say, "No, we will not discuss this matter; this is a closed issue"; any attempt to compartmentalize discussion, like saying, "We will talk together about the practical issues of the church's life and work, but we will not open the divisive question of faith and order" is to ignore the very first condition of making progress toward unity. If then any agency advocating federation or unity arbitrarily tries to stop the discussion at any given point—either through suppressive policy or through fear of consequences—that agency will have to be sidetracked for one in which free and full discussion can go on continuously.²⁰

(c) Finally, it must be clearly recognized that genuine federation means the commitment of substantial powers to the central organ of the federating elements. When no substantial powers are committed, or when powers are so shadowy and tenuous as not to allow the central organ to function as such, the conditions of genuine federation are not met. Just what constitutes substantial powers is something to be discussed elsewhere. Presumably this is the key question. The present discussion is to be viewed merely as a preliminary exposition of one avenue of approach leading up to this question.

¹⁸ On creative participation, cf. Follett, *The New State*, pp. 33, 40, 272; Laski, *Liberty in the Modern State*, p. 62; Publications Inquiry in the Christian Way of Life.

¹⁹ Sorokin & Zimmerman, *Principles of Rural-Urban Sociology*, p. 440 ff. *Giddings*, op. cit. p. 172 ff.

²⁰ For need of continuous rational criticism of social values, cf. Giddings, op. cit. p. 172 ff.

SOCIAL IDEALS OF THE CHURCHES

Revised under authority given by the Quadrennial Meeting in 1928 by the Commission on the Church and Social Service; adopted by the Quadrennial Meeting at Indianapolis, December 6-9, 1932.

I. Historical Statement

At the first meeting of the Federal Council of the Churches of Christ in America, held in Philadelphia in December, 1908, its Commission on the Church and Modern Industry presented a report of great historical importance, including the first statement of social ideals to be adopted by the Federal Council, with recommendations which have had far-reaching practical results. Among them was the proposal that there should be organized a Commission on the Church and Social Service. To the Commission created in pursuance of this recommendation has now, after nearly a quarter of a century, been assigned the task of formulating a new statement of social ideals in language appropriate to current thought, and if possible as realistic in spirit as the earlier report.

In all Protestant churches and Christian associations, and indeed among those of every faith who turn their thoughtful attention to the moral aspect of our modern industrial life, the "Social Ideals of the Churches" has become almost as familiar as the catechisms were to our fathers.

The Philadelphia report was introduced by a preamble on the spiritual and ethical authority of Christ:

"The Churches of Christ as represented in this Federal Council accept without reserve and assert without apology the supreme authority of Jesus Christ.

"We are one in Him not only because we together share His spirit, but because we acknowledge His headship. Wherever the path in which He leads crosses other highways, whether marked out by the creeds of commerce, the schools of philosophy, the teachers of social theory, the masters of theology, the agitators for reform, the critics of the Church or the feet of the multitude, His disciples must take all risks and follow Him. Our interpretations of His teaching and purpose are, doubtless, with growing light and new conditions, subject to review and restatement, but no such modification can force or allure the Church to surrender the principle of His absolute authority in the individual heart and in the associated life of men."

The Social Creed, as it was popularly called, appears as the ninth section of this report:

We deem it the duty of all Christian people to concern themselves directly with certain practical industrial problems. To us it seems that the churches must stand:

For equal rights and complete justice for all men in all stations of life.

For the right of all men to the opportunity for self-maintenance, a right ever to be wisely and strongly safeguarded against encroachments of every kind. For the right of workers to some protection against the hardships often resulting from the swift crises of industrial change.

For the principle of conciliation and arbitration in industrial dissensions.

For the protection of the worker from dangerous machinery, occupational disease, injuries and mortality.

For the abolition of child labor.

For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

For the suppression of the "sweating system."

For the gradual and reasonable reduction of the hours of labor to the lowest practicable point; and for that degree of leisure for all which is a condition of the highest human life.

For a release from employment one day in seven.

For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.

For the most equitable division of the products of industry that can ultimately be devised.

For suitable provision for the old age of the workers and for those incapacitated by injury.

For the abatement of poverty.

This declaration of ideals, in essentially this form first framed by the General Conference of the Methodist Episcopal Church in May, 1908, adopted in modified form by the Federal Council in December, 1908, supplemented, revised, and readopted as a social platform in Chicago in 1912, at each later quadrennial meeting has been ratified and reaffirmed. In its present form the declaration stands as follows:

The Churches stand for:

- I. Equal rights and justice for all men in all stations of life.
- II. Protection of the family by the single standard of purity, uniform divorce laws, proper regulation of marriage, proper housing.
- III. The fullest possible development of every child, especially by the provision of education and recreation.
- IV. Abolition of child labor.
- V. Such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.
- VI. Abatement and prevention of poverty.
- VII. Protection of the individual and society from the social, economic, and moral waste of the liquor traffic.
- VIII. Conservation of health.
- IX. Protection of the worker from dangerous machinery, occupational diseases, and mortality.
- X. The right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, for the protection of workers from the hardships of enforced unemployment.

- XI. Suitable provision for the old age of the workers, and for those incapacitated by injury.
- XII. The right of employees and employers alike to organize; and for adequate means of conciliation and arbitration in industrial disputes.
- XIII. Release from employment one day in seven.
- XIV. Gradual and reasonable reduction of hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.
- XV. A living wage as a minimum in every industry, and for the highest wage that each industry can afford.
- XVI. A new emphasis upon the application of Christian principles to the acquisition and use of property, and for the most equitable division of the product of industry that can ultimately be devised.

These social ideals, in identical or slightly different language, have been adopted from time to time not only by the Federal Council itself but by constituent bodies of the Council—the major denominations of Protestant Christianity—as a practical working program. This present report is brought to a close with recommendations cast in harmony with this evolution. Throughout this revision, as from the beginning, the supreme spiritual and ethical authority of Jesus is assumed.

Your Commission recognizes that there is a subtle danger in all such periodical pronouncements which have any show of authority. They may even, if improperly used, make for mental laziness, for a half-unconscious insincerity, or a static concept of Christian responsibility, or for complacency, as if the formulation of a statement had accomplished its object. This statement is not intended to provide a creed. It is rather intended as a contribution to the process of meeting problems by creating programs; and the value of a program is to be determined only by acting on it and candidly observing and profiting by the result. This statement is intended to aid and stimulate—not to replace private judgment and group thinking.

That these ideals are in essential harmony with prophetic and apostolic teachings is to be expected. That they are in large measure shared by great religious groups besides those represented in the Federal Council adds to their social meaning and significance. This in no way detracts, however, from the fact that for these Christian churches their authority and inspiration is to be found in the way of life which Jesus taught and exemplified.

II. The Social Order and the Good Life

The Christian social ideal is one of a good life, abundant, progressive, and generously devoted to human welfare—a life lived “under the eye and by the strength of God.” It implies

satisfaction in work as in leisure. Deadening and injurious occupations and conditions of work are inconsistent with it; so also are stultifying, stupefying, injurious indulgences in time of leisure. In economic terms, the Christian ideal demands a basic standard of living for the masses of the people, adequate to assure security and freedom for the development of spiritual values. It means sound education both of mind and will, so that one may know the better and choose it; so that one may know what is the higher good and prefer it. The Christian religion has many precious aids to finding and living the good life; but even the most devout Christian can make progress in the good life only by the constant use of intelligent and critical judgment. He must have an appreciation of values and learn from his own experience and that of others. A high standard of living implies opportunity for growth in this process of choice and judgment.

The gravest of all our present social evils, the most insidious and widespread, is the encroachment of crude and cheap materialistic standards on our cultural and spiritual life. We face a new era of vandalism, in which perverted tastes and vulgar ambitions prevail. Low standards and a lack of critical intelligence are found in an appalling degree in every class of society. The exaltation of poverty, or at least a return to plain living, might again be proclaimed as the remedy if by that we could understand, as St. Francis did, the voluntary renunciation of selfish indulgence in favor of a rich spiritual life. If we acclaim, instead, the total abolition of poverty, in the sense of a lack of the necessities of life, this is entirely consistent with the ideal which Jesus and all His true disciples have taught and realized. What is required is a spiritual rebirth. This will be manifest in a special concern for wage-earners and their families, and in a steadfast persistence in the search for security and justice.

The churches have a definite obligation to resist the lower standards and to promote the ideal of the good life as inherent in the gospel, both by social and educational activities of their own and by fruitful coöperation with one another and with voluntary or governmental agencies created for the purpose, such as schools, libraries, museums, welfare societies, health centers, coöperative associations, and labor unions.

The churches should know what the social conditions of their own communities are, by comparison with clearly formulated ideals and standards, and by comparison with what is attainable, as shown by conditions in comparable communities; and they should be in close and helpful relations with every *bona fide* effort to improve those conditions and thus to realize the Chris-

tian ideal in the relations of men with men. The churches should not only support community agencies and coöperate with them in social work, but should also develop the best current standards in their own institutional and parish work. They should make spiritual resources available for the help of individuals and for the improvement of social conditions.

Lawlessness, especially when it has become organized and professional, is evidence of the inadequacy of our present methods of dealing with crime. It reveals also the effects of unfavorable environment, bad housing, overcrowding, lack of opportunities for play. It is even clearer evidence of low standards, of the gulf between our practices and the pretensions of our statutes. This gulf should be bridged by a more widespread and a more telling moral and religious training. The existence of defiant and shameless bands of criminals in any community would hardly be possible without the connivance and participation of able minds, clever in finance, in law, and in politics. The churches have a duty to deal with such sinners in high places; to protest against low ethical standards in the professions; to encourage the efforts of those who try to make the civil and criminal laws deal adequately and promptly with all alike, rich or poor, native or alien. They have an even more elementary duty to protect their children from early contamination and perversion.

Christianity renounces violence and relies upon the restraining and educational power of love. It does not therefore, for the prevention of crime, expect beneficent results from capital punishment, brutal police methods, severity of sentences; but rather from preventive education, inculcation of due regard for the law, respect for personality, service to neighbors and coöperation with them, educational reform of youthful offenders, correctional schools and colonies built upon the principle of reclamation, appropriate treatment for the morally irresponsible, and the creation of righteous institutions and relations among men. All these are extensions of the principle of redemption into the sphere of crime.

To secure the good life the Christian religion relies above all on the education, nurture, and protection of its children. The right should be recognized to be born free from such taints as alcoholism and venereal disease, free also from the handicaps of insanity and mental defect. Such rights, although fundamental to human welfare, are not to be won by any single decree or legislative act. They are to be won only by patient scientific investigation and experiment, by educational preparation for marriage, by wise regulation of the marital and parental relation, by the new skills which are coming to the support of the family.

Child welfare demands the preparation of everyone for work suited to his abilities and of value to society, and for spending income beneficially both to the individual and to the community. Ultimately education must be integrated with industry, but this should be done on education's terms rather than on industry's terms. The complete abolition of child labor remains to be accomplished. No children under sixteen years of age should be employed for wages, and from sixteen to eighteen years of age, or even until full legal maturity, those who do not remain in school should nevertheless, in employment, remain under such supervision as will promote educational development. The welfare of the child demands supremely his own realization of his spiritual inheritance.

Children should not be removed from their homes merely because of insufficient family income. Social insurance for sickness and unemployment, and allowances to the mothers of fatherless children may replace the normal earnings of the wage earner. Even in an ideal social order, however, there would be children who, temporarily or for long periods, need foster care in family homes or in institutions. Each child in need of such care should have patient, discriminating, and skillful individual attention. The protection of children from abuse and neglect should be guaranteed by legislation and by competent administrative agencies, whether official or voluntary.

Child welfare presupposes a wholesome family life, and as an essential means to this end, the provision of dwellings of such type and character as will symbolize the family as the basic unit in society and will provide for family activities. The one-family house offers advantages in its hospitality to children and in facilities for their development as members of the family; but in any case the dwelling should be so constructed and equipped as to permit decent living arrangements and to safeguard health. There should be play spaces, and in the city supervised playgrounds, near every home. Rationally planned communities are conducive to a wholesome family life, to the welfare of children, and to the realization of every high social ideal.

Our social life becomes ever more complex, and it offers ever enlarging areas for coöperation. The religious passion of love meets the challenge of these new demands by calling to its aid increasingly the techniques of science for analysis of the factors involved. It demands that our developing resources shall be so organized as to minister to the life of all people and to brotherly relations among them; that a world organization shall be built which will not only renounce war but make for increasing fellowship among the peoples of all nations and races; and that our educational forces shall be so conceived and used as to train

human beings for participation in a world increasingly complex and increasingly rich in opportunity for coöperative enterprise. The churches have an obligation to prepare their members for world citizenship both by increasing their knowledge and by developing the necessary changes of attitude.

While the Christian ideal thus demands the new and better social order which is made possible by the techniques of modern science, it has always a message of hope and consolation for those who are troubled and perplexed: a gospel of joy and strength, and deliverance from temptation. The social gospel emphasizes and magnifies the individual and his personal needs.

Any detailed statement of ideals must be relevant to the conditions of the time; and in view of the striking and far-reaching changes now taking place in our social and economic order, this should be clearly understood in connection with the following sections.

Economic Relations

The teachings of Christ which bear on economics are not expressed in technical terms; but deal primarily with motives and human values. They are therefore the more searching and timeless. They center upon the priceless worth of the humblest human being; the fundamental place in life of love even to enemies. They give supreme emphasis to the motive of service as over against self-seeking: "Whosoever would become great among you, shall be your minister; and whosoever would be first among you, shall be servant of all."

There is here no mere exaltation of humility, but a positive insistence upon the dedication of talent to human welfare. The motive of service supplants the desire for gain. These teachings strike at the root of the exploitation of human life and of natural resources, against concentration of wealth, against extravagant living, against the autocratic use of power. They forecast the industry of the future, which will be positively dedicated to the economic plenty of mankind.

The present economic organization of society is complicated and cannot be accurately described in easy general phrases. That our present economic system breaks down, however, at vital points, will not be denied. The evidences are unmistakable.

First of these are the recurring depressions with severe and prolonged unemployment. The industrial mechanism does not function in the use of the natural resources and the productive capacity of the nation in such a way as to meet obvious human needs adequately or even fairly.

Next in evidence are the shocking inequalities of income. No doubt there is a relation between these two phenomena. Too large a share of the national income goes to those who must

invest it, if it is to be profitable to them, in activities which are already over-developed and over-capitalized. Too small a share goes to those who would use it for food, clothing, housing, and other necessities or comforts of life. Ultimate consumers, if they had more income, would create an effective demand for commodities which are useful but which cannot be sold.

The Christian ideal calls for hearty support of a planned economic system in which maximum social values shall be sought. It demands that coöperation shall supplant competition as the fundamental method. It assumes the principle that the personalities of human beings are of more value than their labor power and deserve prior consideration.

The ideal calls for a vigorous educational program enlisting all the resources of the community: trained economists, social engineers, leaders in business and labor, in religion and education. The churches should be ready for a warm-hearted coöperation with every sincere attempt of forward-looking pioneers to build a better order, and they should themselves become a source of inspiration for such effort.

Special honor should be accorded to those who—whether as employers or as industrial workers, as law-makers or as judges, as public teachers or as lobbyists, as preachers, editors, or politicians, as business men or as labor leaders—are able to change the economic order for the better, to make it more rational, more productive, more humane, more righteous.

The economic order of today, whether we like the fact or not, is fundamentally international. Tariffs, international debts, foreign investments may have far-reaching internal consequences. No lasting beneficial progress can be made which fails to recognize that all nations, however diverse and self-dependent they may seem to be, are in essential respects bound together in an emerging world order.

Industrial Relations

The relation of employer and worker is of fundamental importance. The large majority of our population depend for their maintenance and conditions of living upon wages or salaries paid for services under a formal or an implied contract. Where this obtains, the Christian spirit calls for a just and reasonable as well as a free contract, of which the so-called "individual" contract, which requires the worker to sign away his elementary rights, is unjustifiable perversion.

Industrial democracy is a goal comparable to that of political democracy. Both are relative terms. There is more than one way of making progress toward their realization. In one stage

of development, coöperation through collective agreements between the representatives of management and of workers, counseled by technical experts, may be the most advantageous. Even in this elementary form of industrial relations, the right of workers to organize and to be represented by counsel or agents of their own free choice must be recognized as fundamental. In another stage, participation of workers in management may be possible and desirable; in another, workers might provide their own capital and assume full responsibility; in still another, the government might assume and exercise the powers of ownership, control, and management for the common good.

In any case industry should bear the costs of the problems which it creates. Unemployment, for example, is incident to the development of our present industrial system. Security against want due to illness, to permanent disability from invalidism, and to old age, is an elementary condition for a sound economic system, but is still lacking. Heretofore in America we have expected workers to find such security for themselves, relying upon high wages and cheap land to furnish the means. We have not recognized that unemployment and occupational disease are familiar aspects of the prevailing industrial system; and that, even though skilled workers have on the whole larger real incomes than before, there is no reasonable possibility that all can provide against such contingencies from their own earnings, and that therefore the need for systems of insurance, socially administered, is urgent. Industry must clearly provide a reserve for the support of wage earners and their families in periods of unemployment. The notion that social insurance would saddle an impossible burden upon industry is not true and its falsity must be made clear. As it is, the victims of unemployment, of poverty in old age, and of disability themselves bear the full force of the burden of their years or their misfortune, or else the burden falls back upon the charity of the community. In preventing them from being crushed by such burdens, as has been accomplished in workmen's compensation and in recent laws for old-age security, society will save individuals and will contribute to its own economic well-being.

Gambling and Speculation

Gambling on the results of games and other incidents has brought unChristian and anti-social motives into the ascendancy and tends to establish false standards of life, the individual seeking to be relieved of responsibility, arduous tasks or creative work. This attitude culminates in a supreme endeavor to acquire wealth through and by speculation, with no personal contribution to society. Gambling permeates all society, breeds

criminals, is directly responsible for broken fortunes, broken homes, defalcations and suicides. This mania for gambling has come to a climax in a debauch of stock speculation. This is not only non-creative, but it is destructive, relocating and redistributing wealth with no regard whatever for the genius and energy that created it.

The Rural Problem

In the economic history of the United States the dominant fact has been that agricultural land could be had at the frontier at little or no expense by those who knew how to make a living from it. With the disappearance of the western frontier, the displacement of farm labor by labor-saving machinery, and the increasing severity of competition in the world markets for the sale of surplus farm products, the economic distress of many farmers has become unbearable.

Farm products may bring far less than it costs to produce them or may not be salable at any price. Agricultural depression, so disastrous to the rural population, affects also the town-dwellers, whose standard of living has been more secure because of the possibility of "going back to the land."

In many rural localities there are evidences of desperate poverty. In many places there is resentment because of a belief that national policies have deliberately favored manufacturers, merchants, and bankers, and have ignored the just claims of farmers. There is a growing suspicion that, even among radical and progressive reformers, cheap food for the urban masses and cheap raw materials are considered of greater importance than remunerative return to original producers. Everywhere is found exasperation because prices paid by the ultimate consumers, whether in the city or on the farm, bear so little relation to necessary original costs.

On the other hand, the farmer is usually still a sturdy individualist and a firm believer in democratically owned homesteads. He wants at the same time personal freedom and economic encouragement. He wants to market his foods, just as the organized laborer wants to bargain collectively, with self-determination but also with the advantages of an orderly disposal of surplus products. The solution of these problems is not easy but it is imperative.

Diminished buying power of industrial workers here and abroad is a main cause of the fall in the prices of farm products. Unemployment and low wages in mine or factory destroy agricultural prosperity just as diminished buying power of farmers hurts industry and business.

The vicious circle can be broken by a change of the right kind either in industry or in agriculture. The churches can with equal propriety advocate economic and social justice for the farmer and for the industrial worker. They can make their voice heard in favor of a better economic order in which tariffs, taxes, transportation rates, the production of food and raw materials, and the disposal of surplus products shall be determined with reference to the common welfare. The social direction of agricultural, mineral, and industrial production, either by the government or by some other form of social organization in which private individual profit is subordinated to the common good, is clearly indicated by the plight to which agriculture has been reduced.

There are unique values in rural life which American public opinion has always emphasized. These values should be preserved. The rural home and the farm linked with it have never been generally regarded merely as a means of speculative profit. They should not become so. Land is a very special kind of property even though it may be bought and sold. It is the source of food, of raw materials. It provides for healthful homes. Organization among farmers is essential for the best use of land, quite as much as for the maintenance of prices.

The rural church has an opportunity to influence public opinion beneficially on the broader agricultural interests and also on the specific problems of farm laborers and tenant farmers. It can effectively insist that rural children shall have educational and religious opportunities equal to the best; that there shall be adequate facilities for health, social welfare, and recreation in all rural communities. Urban churches may support such demands and help to see that they are met by just taxation, a generous sharing of surplus wealth, and a rational coöperation between urban and rural forces.

Marriage and the Home

The Christian ideal demands the full emancipation of women from legal, social, political, and economic disabilities. The fears often felt as women gained the right to own property on equal terms with men, to enter occupations formerly closed to them, to make contracts, to enter the professions, to vote, to hold office, and to serve on juries, have proved without foundation. Freedom from such disabilities is not only compatible with the best and highest, the most satisfying and fruitful relations between the sexes, but is essential to them and to the highest personal development of both men and women. For both there must be a satisfactory adjustment of vocational interests with family duties. The Christian ideal of love and marriage is based upon the

love of one man for the one woman and of one woman for the one man; and it is incompatible with the subordination of either.

A large number of modern marriages obviously fail to enrich the lives of one or both participants. Success in marriage as in other human relationships demands patience, self-denial, and a willingness to learn from experience. There is need of wisdom, special training, and tact in those to whom husband or wife may turn for advice in what they feel to be insuperable difficulties. Something more than the exercise of individual and traditional virtues is needed to cope with the new problems of understanding and conduct. Careful study of possible adjustments and greatly improved education must be encouraged.

Substantial results of the scientific study of sex life are already available. Out of the very wealth of what may be called clinical experience in this field, there is emerging the possibility of a constructive approach to the problems of sex and marriage. In this area of experience where old customs are changing in response to changing conditions of life, care should be taken not to discard past social experiences merely because they come from the past, and equal care must be taken to protect an emerging experience which gives promise of enriching our common life and which may some day be institutionalized.

It is the clear duty of the churches to offer to their young people opportunities for wholesome friendship, guidance in forming their life attachment, training for marriage and homemaking, and information—by the time of marriage, if it has not been given before—on biology, physiology, and emotional reactions. Opportunity should also be given them to consult qualified advisers—the minister, or a physician, the director of religious education, or other specialist—who, besides having a clear grasp of the fundamental principles of sex morality and of Christian ideals, would have also an appreciation of modern tendencies and would be in a position to offer rational advice.

Any form of marriage which from the start contemplates divorce is incompatible with the Christian ideal and with the clearest lessons of human experience. The most beautiful and satisfying experiences are for those who, having chosen wisely their life partners, achieve a life-long marriage with ever deepening love and loyalty. That such a union, dissolved only by death, and unspoiled by the memory of premarital indulgences or by degrading episodes after marriage, is best for the children of the household, would be admitted even by severe critics of the institution of marriage as it exists. The Christian ideal holds it to be best also for the parents and for those who, although childless, regard their marriage as involving a spiritual as well as a physical relation. Divorce or separation may be

preferable to the enforced continuance of a relation which has no true basis in mutual respect and affection as far as the two individuals concerned are involved, but the effect upon children, the family and society must never be ignored or minimized. Moreover, it is evidence of failure, always to be deplored, and to be avoided if by any means success can be achieved even over what may appear insurmountable obstacles.

Wholesome development of children can be expected only when they are born with a normal equipment in mind and body, to parents who desire them or accept them with love when they come, and who are able to provide affection, sustenance, and education.

The problems related to maternal health as affected by child-bearing, and the whole subject of the spacing of children and limitation of the size of families, which has unfortunately become involved in acrimonious controversy, should be reëxamined dispassionately, from the point of view of morality and hygiene, with due regard to the best means of maintaining desirable standards of living and fully discharging the fundamental obligations of parents to each other and to their children.

Race Relations

Relations between races have often been characterized by prejudice, antagonism, fear, cruelty, injustice, exploitation. But racial differences need have none of these consequences. The likenesses between races—the characteristics which the majority in each group have in common with those of other groups—are more numerous and more important than their differences.

The ideal demands more than the condemnation of gross injustice and cruelty. It calls for right thought and action as well as words; for appreciation and respect for human personality in every racial, national, and religious group; for the disappearance of social prejudice and of economic and political disadvantage for any individual or group on account of race, creed, or color; for equality in educational, social, and economic opportunities; and for friendship, mutual goodwill, and active coöperation among racial and national groups. Even though the mass yields its prejudices slowly there should be free and glad coöperation between individuals and groups of different races and religions.

It is obvious that a very large proportion of the colored races in the United States are rightly dissatisfied with existing race relations; that visitors and residents of other races and of other nations often encounter denial of equal opportunities; and that the economic and social costs of such racial discrimi-

nation rest heavily upon all concerned. The steadily increasing nation-wide condemnation of lynching and other deeds of outrageous injustice and violence is a source of satisfaction. But social justice, respect, encouragement, and coöperation in life and work far beyond that which now exists in the United States, must be insured for all who live and work here.

International Relations

International relations are entering on a new stage, in which the nations have condemned recourse to war for the solution of international controversies and have renounced it as an instrument of national policy, agreeing that the settlement of all their disputes shall be sought only by pacific means. The churches give their intelligent and hearty support to these ideals and pledges of governments, and have an obligation to help make them effective.

Whatever justification for war may have been alleged in time past, the present and discernible future belong to peace. The nations may now know and understand one another. Means of communication have so increased that isolation and national provincialism are not only absurdities but are fraught with danger. Cultural, social, and commercial interests constantly cross national boundaries. International coöperation is easier and more necessary than in earlier times. New barriers are created from time to time, but they are no longer beyond human analysis and control. International jealousies and frictions now occur in the light of day, subject to scrutiny of competent criticism. Methods of reconciling differences and promoting coöperation have been devised and are now in frequent use. They must become the universal practice.

The war system is inconsistent with all Christian ideals. In war, mercy, righteousness, justice, truthfulness, self-control, coöperation, are abandoned or practiced only toward friends. Religion should no longer sanction war. While works of spiritual ministry and relief of human suffering are at all times the duty of the Church, the institutions of religion should never again be used as agencies of warfare. The social ideal, based upon the brotherhood of man and the sacredness of personality, should be consistently applied in international as in other human relations. Religious bodies should henceforth use their utmost influence in the support of such programs and policies as will make for justice, goodwill, and peace between nations. They should oppose compulsory military training in educational institutions and should support aggressively national and international policies of peace and disarmament. The churches

should minister spiritual comfort and sympathy to those who in obedience to the dictates of conscience refuse to participate in war.

We are clearly in the process of building a more closely knit world-society on the effectiveness of which must depend the final abolition of war and of costly economic rivalries and conflicts. The larger interests and solidarity of nations are involved in its progress. To accomplish these great objectives requires the coöperation not of governments alone but of the social institutions of nations, including the churches. International friendship and coöperation with the churches of other lands should become an inseparable part of the program of religious work in the United States.

The Method by Which the Christian Ideal Is to Be Realized

Thus far the present statement has been concerned with Christian ideals, ethical standards, and goals of endeavor; and the summary declaration to follow will likewise deal mainly with the social ideals of the churches. Hardly less important than our ideals, however, is the spirit in which our ideals are cherished, the methods by which goals are to be attained, the procedure to be followed in attaining any clearly desirable end. An end desirable in itself may be sought in a belligerent, truculent spirit wholly alien to the true Christian attitude. This attitude is to be maintained even when there is undoubted need for courageous denunciation of oppression or injustice. It is ever consistent with the Christian spirit to recognize that there is a valid place for social restraint and for collective support for the rights of the weak.

While refusing to compromise with evil, the distinctively Christian approach to the individual is still one of sympathetic understanding. The churches have the opportunity and obligation to promote the spirit and practice of conference: the fellowship of diverse groups for open-minded and frank discussion, and patient inquiry for facts as a basis for judgment. The whole idea of private judgment, so conspicuous in Protestantism, implies an obligation on the part of the individual Christian to know the facts upon which his judgment rests, to avoid actions and decisions which rest merely upon prejudice and partial or misleading information, and to grow in critical intelligence. It implies also the right of free discussion and the protection of individuals and groups in the expression of their opinions even when these opinions conflict with generally accepted views and standards. In areas of conflict, the Church

should discountenance violence, and seek ways of expressing the distinctive Christian principle of suffering with and on behalf even of those who are most guilty of causing the conflict. In our thoughts, as well as in our actions, we should steadily strive to do unto others as we would that they should do unto us; and we should strive by conference and by coöperative thinking to get an ever better basis for what we desire both for ourselves and for others.

The conference method here recommended is only an application of the Christian ideal of love. The social ideal is not alone a goal. It is a challenge. It demands the development of standards, the enrichment of life; and, to these ends, the dauntless courage of a personal devotion.

III. The Churches Should Stand For:

1. Practical application of the Christian principle of social well-being to the acquisition and use of wealth; subordination of speculation and the profit motive to the creative and coöperative spirit.

2. Social planning and control of the credit and monetary systems and the economic processes for the common good.

3. The right of all to the opportunity for self-maintenance; a wider and fairer distribution of wealth; a living wage, as a minimum, and above this a just share for the worker in the product of industry and agriculture.

4. Safeguarding of all workers, urban and rural, against harmful conditions of labor and occupational injury and disease.

5. Social insurance against sickness, accident, want in old age, and unemployment.

6. Reduction of hours of labor as the general productivity of industry increases; release from employment at least one day in seven, with a shorter working week in prospect.

7. Such special regulation of the conditions of work of women as shall safeguard their welfare and that of the family and the community.

8. The right of employees and employers alike to organize for collective bargaining and social action; protection of both in the exercise of this right; the obligation of both to work for the public good; encouragement of coöperatives and other organizations among farmers and other groups.

9. Abolition of child labor; adequate provision for the protection, education, spiritual nurture, and wholesome recreation of every child.

10. Protection of the family by the single standard of purity;

educational preparation for marriage, home-making, and parenthood.

11. Economic justice for the farmer in legislation, financing, transportation and the price of farm products as compared with the cost of machinery and other commodities which he must buy.

12. Extension of the primary cultural opportunities and social services now enjoyed by urban populations to the farm family.

13. Protection of the individual and society from the social, economic and moral waste of any traffic in intoxicants and habit-forming drugs.

14. Application of the Christian principle of redemption to the treatment of offenders; reform of penal and correctional methods and institutions and of criminal court procedure.

15. Justice, opportunity, and equal rights for all; mutual goodwill and coöperation among racial, economic, and religious groups.

16. Repudiation of war, drastic reduction of armaments, participation in international agencies for the peaceable settlement of all controversies; the building of a coöperative world order.

17. Recognition and maintenance of the rights and responsibilities of free speech, free assembly, and a free press; the encouragement of free communication of mind with mind as essential to the discovery of truth.

IV. A New Age of Faith

No one can contemplate the profound social changes involved in any successful carrying out of these Social Ideals without realizing that, while they would mean great advances in human welfare and happiness, they make unprecedented demands upon the intellectual and moral capacity both of individual leaders and of the whole people. The significance of these demands is the greater since the Ideals express not only religious opinion but aspirations and goals which are stirring the heart of the world.

We may legitimately expect that the collective mind of the nation will be equal to the intellectual and administrative tasks involved, especially under the stress of critical social conditions, if the moral qualities required are present in sufficient power. What our people lack is neither material resources nor technical skill—these we have in superabundance—but a dedication to the common good, a courage and an unselfishness greater than are now manifest in American life. The tasks are beyond us and their accomplishment will be indefinitely delayed or frustrated, unless there can be a nation-wide spiritual awakening which has social goals. Our supreme social need is spiritual awakening.

But a new Age of Faith, expressing its devotion in a social passion great enough to inspire the people to undertake these stupendous tasks, cannot center upon the fortunes of the Church itself, nor upon any form of ecclesiastical control over society. It must be a manifestation of spiritual forces called out of the common life by the Spirit of God, called, let us hope, by the prophetic teaching of a consecrated Church, having as its objective the more abundant economic, cultural and spiritual life of humanity.

In our extremity, arising out of harrowing social conditions throughout the world, we therefore turn anew to Christ; for the faith of great endeavor, for an overwhelming disclosure of God in the life of humanity, for the dedication of innumerable individuals to the creation of a more Christian social order, and for the assurance that what needs to be done, with God's help can be done.

A MEMORIAL ON WORLD PEACE

TO THE CHURCHES OF THE UNITED STATES FROM THE
QUADRENNIAL MEETING OF THE FEDERAL COUNCIL OF
CHURCHES OF CHRIST IN AMERICA:

The nations, still staggering under the crushing disasters of the last war, face a major crisis. Military expenditures have assumed shocking proportions. A virtual state of war between China and Japan has continued for many months. In the Far East and elsewhere the peace pacts have so far failed to secure the results confidently expected. A skeptical world is heaping its contempt upon the treaties for the renunciation of war. War is again being declared inevitable. Peace treaties are denounced as scraps of paper. The best way to achieve peace, it is insisted, is to prepare for war. Against these cynical views we take our stand. We seek a warless world. The circumstances of the hour constitute a challenge to renewed endeavor.

Shall we still go on preparing for war with its wholesale slaughter of the world's most precious treasures—our youth? Shall we complacently allow our children to be made targets for machine guns and our cities victims of the most deadly poison gases that science can devise? Grim spectres lurk behind the World Disarmament Conference. Shall we passively await its fateful decisions? Or shall we, before it is too late, let those in positions of responsibility know what we, the people, ask and demand? The final decision rests with the people.

During the past few years, practically all of our constituent bodies have issued significant declarations on war and peace. At this time it is fitting that we summarize the declarations set forth by our constituent bodies and indicate how they seem to us to apply in a practical way to some of the concrete issues now before our nation and the world.

I. Ideals, Attitudes, and Convictions*

We believe that war is contrary to the spirit of Christ and incompatible with the Gospel of Love and Brotherhood which we profess. It is the most colossal and ruinous social sin that afflicts humanity. The methods used and the passions aroused by war outrage Christ's conception of a Kingdom of God in which men shall trust, love, forgive, and help one another. We see in war's cruelties, made more terrible and devastating by

* All the important affirmations, sentences, and phrases in the section, "Ideals, Attitudes, and Convictions," are taken practically verbatim from one or another of the recent utterances of various Protestant church bodies.

modern scientific progress, not only a menace to civilization, but also a repudiation of the Prince of Peace.

We hold that the agencies of our churches should never again be used in preparation for war, but *should* be used in the promotion of peace. The Church of Christ, as an institution, should not become an instrument for the fostering of international suspicion and hatred. It should not sanction war nor bless it. To support war is to deny the Gospel we profess to believe.

God alone is Lord of the conscience. We hold, therefore, that citizenship should not be conditioned upon the willingness to bear arms, contrary to conscience, or to take part as a war combatant, in contradiction to moral convictions. We believe that to base citizenship upon such a test is not only unjust to the individual, but contrary to public welfare and in conflict with the ideals of a nation into whose very structure the principle of political and religious liberty has been built. Our country needs citizens who unswervingly follow the dictates of conscience, making allegiance to God the supreme guide to life and conduct. Since sixty-two nations have, in the Pact of Paris, renounced war and pledged themselves to seek only the methods of peace in the settlement of their controversies, applicants for citizenship should not be required to make pledges that conflict with the spirit and intent of this Pact. We recommend such changes in the present laws of the land that citizenship shall not be conditioned upon the willingness to bear arms. Civilian educational institutions should not make military instruction compulsory.

The State should not create the dilemma of loyalty to country or to Christ. Should such a dilemma arise, we follow Christ.

II. The Practical Application of Christian Ideals to Concrete International Problems

1. *Reduction of Armaments.*

The success of the World Disarmament Conference, which reconvenes next month, hangs in the balance. The failure of the Conference thus far to provide for the drastic reduction of military establishments is gravely disappointing. Despite the unparalleled economic disaster which has overtaken the world the nations are spending four and one-half billion dollars annually on armaments. This situation is neither statesmanlike nor Christian.

We give most hearty support to any definite program for reduction, such as the proposal of the United States govern-

ment which calls for a reduction of all armaments by approximately one-third, including the abolition of the so-called weapons of offense. We believe that for the sake of world justice and peace the nations which defined weapons of aggression when disarming Germany should accept for themselves the implications of that decision. They should agree to put an end to their armaments for aggression. Such an agreement, we believe, would insure the success of the Disarmament Conference, bring about enormous economies, and instantly promote confidence and good-will among the nations. An international agreement limiting military budgets should be adopted and a Permanent Disarmament Commission established, through which continuous progress in the reduction of armaments may be achieved. We appeal to our people and to our government to press for such a program with utmost vigor. We pray that all nations may unite in this program.

2. International Coöperation.

Armaments, however, are fundamentally due to the disease of war. The only real cure for this disease is the effective use of the agencies and machinery for peace. Mere renunciation is not enough. Nations must actually fulfill their obligations as signatories to peace pacts and treaties.

We therefore approve the principle of international consultation, as stated by Secretary of State Stimson, and hold, with him, that the Pact of Paris carries an implied and inevitable obligation for consultation among the signatory powers whenever war threatens. The policy of withholding recognition of "any situation, treaty or agreement" brought about in violation of the Pact is a significant advance in the development of American foreign policy which should be given the most careful study. We cordially endorse the purpose of our government to make the Pact fundamental in its foreign relations and a basic principle in the law of nations. We believe, further, that governments should adopt measures to withhold war materials and financial credits from treaty-breaking states and that a pledge to do this might well be formally incorporated in the law of the nations.

We rejoice that the United States is to be represented at the forthcoming World Economic Conference. We hope that this Conference will boldly deal with *all* the economic issues that are causing international difficulty, suspicion, and hostility. As the economic causes of international friction are removed, the danger of war becomes increasingly remote and the possibility of drastic reductions of armaments correspondingly great.

3. *The Far East.*

We pray for peace in the Far East. The larger interests of both Japan and China can best be served, we are convinced, through the consistent observance of the spirit of the Peace Pact and the Nine-Power Treaty. Coöperation of the United States with the League of Nations, in seeking a peaceful settlement of the Sino-Japanese controversy, meets with our unqualified approval and should, we believe, be continued.

The Report of the Lytton Commission, we believe, is a new milestone in the development of international relations. The recommendations embodied in this report point the way, in our opinion, toward the restoration of amicable relations between China and Japan. We appeal to our Christian brethren in these two countries to continue to press for a pacific solution of these momentous issues.

We urge our citizens to exert themselves for the fulfillment of the pledges made by our government with respect to the Philippines. Our relations with the people of these Islands should be determined not by policies of economic self-interest but rather by considerations of justice and international goodwill.

4. *Relations with Latin America.*

We heartily commend the action of the nineteen American nations, including the United States, in upholding the moral integrity of the Peace Pact in connection with the Chaco controversy between Bolivia and Paraguay. As churches we welcome the announcement that they will not recognize territorial gains won by force of arms.

We approve the interpretation now being placed upon the Monroe Doctrine by the United States government, whereby intervention in the internal affairs of Latin American republics is specifically disavowed.

We rejoice in the improvement of the relations between the United States and the Caribbean and Central American republics. We rejoice in the fact that the military forces of the United States are being withdrawn from those areas. We urge that this policy of military evacuation be continued until the nations in question enjoy the full sovereignty of statehood.

5. *The Problem of the War Debts.*

The world-wide economic depression and world-wide unemployment have forced the European nations to give up their claims for reparations and have opened up the question of the payment of the intergovernmental war debts to the United States.

In our approach to this question, our primary interest, as Christians, is to set free in the life of the nations the spirit of forgiveness and reconciliation, to which the Christian Gospel summons us and which is the supreme need of the world today. In the present world turmoil and distress the Christian Church must lay especial stress upon its teachings of the oneness of the human family and the interdependence of the nations. True patriotism will seek the well-being of one's own nation through that of mankind as a whole. The solution of the war debt problems, therefore, is a matter of vital interest to the churches. It involves principles of right and justice and vitally affects the welfare of millions now living and the destiny of millions yet unborn.

Approaching the problem in this spirit, we believe that the changed capacity of the debtor nations to pay, due to the lowered price of goods, to the rise in the value of gold, and to artificial barriers to trade and transfer payments, renders necessary a reconsideration by the United States of the debt-funding settlements.

What the nations urgently need today is the restoration of hope, mutual confidence, and the revival of the currents of trade and industry. For this, we believe that a revision downward of the debts to the United States is essential. This new settlement should be accompanied by general measures by the various nations for the reduction of armaments.

6. American Membership in the World Court.

For ten years the question of American adherence to the Permanent Court of International Justice has been before the nation and the Senate. The desire of the churches and of a vast number of the citizens has been abundantly clear. The Presidents and Secretaries of State throughout this period have urged prompt and favorable action by the Senate. The House of Representatives, by a very large majority, has expressed its approval. In the Senate a majority has uniformly been in favor of such action.

We urgently press upon the Senate the imperative need of immediate and favorable action on the World Court issue. We support acceptance of the Root Protocol which thirty-eight nations have ratified.

7. Private Manufacture of Military Weapons.

We believe, in the language of the League Covenant, that "the manufacture by private enterprise of munitions and implements of war is open to grave objections." It is obvious that the world cannot be effectively organized for peace until

this private traffic in arms, credits and sinews of war has been brought under strict control.

Sound public policy requires peace-loving nations to forbid their nationals to engage in international traffic in military implements. We believe that the disarmament treaty to be negotiated at Geneva should provide for the rigid control of this traffic and that the United States should find a constitutional way to participate in such control.

Conclusion

The churches alone cannot establish world peace. But it cannot be established without them. We, therefore, call upon the churches to utilize their full power in educating and guiding the rank and file of their membership. Their general will to peace needs to be transformed into a powerful, informed, and determined agency for bringing to bear on national policies the ideals and spirit of the Prince of Peace.

RELIGIOUS RADIO PROGRAMS

Sponsored by Federal Council of the Churches of Christ in America and Church Federations from Coast to Coast

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1. Morning Devotions, Daily, except Sunday, all year—8:15-8:30 a. m.
Different Ministers

SUNDAY PROGRAMS

2. The Hour of WorshipNov. 1-Apr. 30—3:30-4:00 p. m.
Dr. S. Parkes Cadman
3. National Youth ConferenceNov. 1-Apr. 30—4:30-5:00 p. m.
Dr. Daniel A. Poling
4. National VespersNov. 1-Apr. 30—5:00-5:30 p. m.
Dr. Harry Emerson Fosdick
5. National Sunday ForumMay 1-July 31—3:30-4:00 p. m.
Dr. Ralph W. Sockman
6. Friendly HourMay 1-July 31—4:30-5:00 p. m.
Dr. J. Stanley Durkee
7. Sabbath ReveriesMay 1-July 31—5:00-5:30 p. m.
Dr. Charles L. Goodell
8. National Sunday ForumAug. 1—Oct. 31—3:30-4:00 p. m.
Dr. Frederick H. Knubel and Dr. Paul E. Scherer
9. High Lights of the BibleAug. 1-Oct. 31—4:30-5:00 p. m.
Dr. Frederick K. Stamm
10. The World of ReligionAug. 1-Oct. 31—5:00-5:30 p. m.
Dr. Stanley High

MIDWEEK PROGRAMS

11. Hymn SingEvery Tuesday—6:30-6:45 p. m.
Quartette
12. Old Songs of the ChurchEvery Thursday—6:30-6:45 p. m.
Quartette

(The time announced is Eastern Standard Time.)

CITIES AND STATIONS COOPERATING

The following seventy cities coöperate in the programs sponsored by the Federal Council of the Churches of Christ in America and Church Federations from Coast to Coast, the programs carried by each station being indicated by the numerals under which the programs are listed in the foregoing table:

Asheville, N. C.Station WWNC
Programs 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11

Atlanta, Ga.Station WSB
Programs 2, 3, 4, 5, 6, 7, 8, 9, 10, 11

Bismarck, N. D.	Station KFYR
Programs 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11	
Baltimore, Md.	Station WBAL
Programs 1, 3, 4, 6, 7, 9, 10, 12	
Baltimore, Md.	Station WFBR
Programs 1, 2, 5, 8, 11	
Billings, Mont.	Station KGHL
Programs 2, 3, 4, 5, 6, 7, 8, 9, 10	
Birmingham, Ala.	Station WAPI
Programs 1, 3, 4, 6, 7, 9, 10	
Boston, Mass.	Station WBZ
Programs 1, 3, 4, 6, 7, 9, 10	
Boston, Mass.	Station WEEI
Programs 2, 5, 8	
Buffalo, N. Y.	Station WBEN
Programs 1, 2, 5, 8, 11	
Butte, Mont.	Station KGIR
Programs 2, 3, 4, 5, 6, 7, 8, 9, 10, 11	
Cedar Rapids, Iowa	Station KWCR
Programs 1, 3, 4, 6, 7, 9, 10, 12	
Chicago, Ill.	Station KYW
Programs 2, 5, 7, 8, 10	
Chicago, Ill.	Station WCFL
Program 4	
Chicago, Ill.	Station WENR
Programs 3, 4, 6, 7, 9	
Chicago, Ill.	Station WMAQ
Programs 3, 4, 6, 11, 12	
Cincinnati, Ohio	Station WLW
Programs 9, 12	
Cincinnati, Ohio	Station WSAI
Programs 2, 5, 8, 11	
Clearwater, Fla.	Station WSUN
Programs 1, 2, 3, 4, 5, 6, 7, 8, 9, 10	
Cleveland, Ohio	Station WGAR
Programs 3, 4, 6, 7, 9, 10, 12	
Cleveland, Ohio	Station WTAM
Programs 2, 5, 8	
Columbia, S. C.	Station WIS
Programs 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11	
Council Bluffs, Iowa	Station KOIL
Programs 1, 3, 4, 6, 7, 9, 10, 12	
Covington, Ky.	Station WCKY
Programs 1, 3, 4, 6, 7, 8, 9, 12	
Dallas, Tex.	Station WFAA
Programs 3, 4, 5, 6, 8	
Davenport, Iowa	Station WOC
Programs 2, 8	
Detroit, Mich.	Station WJR
Programs 1, 6, 9	

Detroit, Mich.	Station WWJ
Programs 1, 2, 5, 8, 11	
Des Moines, Iowa	Station KSO
Programs 1, 3, 4	
Des Moines, Iowa	Station WHO
Programs 2, 8	
Denver, Colo.	Station KOA
Programs 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12	
Duluth, Minn.	Station WEBC
Programs 2, 3, 4, 5, 6, 7, 8, 9, 10, 11	
Fargo, N. D.	Station WDAY
Programs 2, 3, 4, 5, 6, 7, 8, 9, 10, 11	
Fort Worth, Texas	Station WBAP
Programs 4, 7, 10	
Hartford, Conn.	Station WTIC
Programs 1, 2, 5, 11	
Hot Springs, Ark.	Station KTHS
Programs 2, 3, 4, 6, 7, 8, 9, 10, 11, 12	
Houston, Texas	Station KPRC
Programs 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 12	
Jackson, Miss.	Station WJDX
Programs 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11	
Jacksonville, Fla.	Station WJAX
Programs 1, 2, 3, 4, 5, 6, 7, 8, 9, 10	
Kansas City, Mo.	Station WDAF
Programs 2, 5, 8, 11	
Kansas City, Mo.	Station WREN
Programs 1, 3, 4, 6, 7, 9, 10, 12	
Louisville, Ky.	Station WHAS
Programs 1, 2, 5	
Los Angeles, Calif.	Station KFI
Programs 2, 11	
Madison, Wis.	Station WIBA
Programs 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11	
Miami Beach, Fla.	Station WIOD
Programs 1, 2, 3, 4, 5, 6, 7, 8, 9, 10	
Memphis, Tenn.	Station WMC
Programs 1, 2, 3, 4, 6, 7, 9, 10, 11	
Milwaukee, Wis.	Station WTMJ
Program 4	
Minneapolis, Minn.	Station KSTP
Programs 1, 2, 3, 4, 5, 6, 8, 9	
Nashville, Tenn.	Station WSM
Programs 2, 3, 4, 5, 6, 8, 9, 10, 11	
New Orleans, La.	Station WSMB
Programs 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11	
New York City, N. Y.	Station WEAJ
Programs 2, 5, 8, 11	
New York City, N. Y.	Station WJZ
Programs 1, 3, 4, 6, 7, 9, 10, 12	

Oklahoma City, Okla.	Station WKY
Programs 1, 2, 3, 4, 5, 6, 8, 9, 12	
Omaha, Neb.	Station KOIL
Programs 1, 3, 4, 6, 7, 9, 10, 12	
Omaha, Neb.	Station WOW
Programs 1, 2, 5, 8, 11	
Philadelphia, Pa.	Station WFI
Programs 1, 11	
Philadelphia, Pa.	Station WLIT
Programs 2, 8	
Phoenix, Ariz.	Station KTAR
Programs 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12	
Pittsburgh, Pa.	Station KDKA
Programs 6, 9, 12	
Pittsburgh, Pa.	Station WCAE
Programs 1, 2, 5, 8	
Portland, Me.	Station WCSH
Programs 1, 2, 5, 8, 11	
Portland, Ore.	Station KGW
Programs 2, 3, 4, 5, 6, 7, 8, 9, 10, 11	
Portland, Ore.	Station KEX
Programs 11, 12	
Providence, R. I.	Station WJAR
Programs 1, 2, 5, 8, 11	
Raleigh, N. C.	Station WPTF
Programs 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11	
Richmond, Va.	Station WRVA
Programs 1, 2, 3, 4, 5, 6, 7, 8, 9, 10	
Rochester, N. Y.	Station WHAM
Programs 3, 4, 6, 7, 9, 10, 12	
Salt Lake City, Utah	Station KDYL
Programs 2, 3, 4, 8, 9, 11	
Salt Lake City, Utah	Station KSL
Programs 2, 3, 5, 6, 7, 8, 9	
San Antonio, Texas	Station WOAI
Programs 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11	
San Diego, Calif.	Station KFSD
Programs 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12	
San Francisco, Calif.	Station KGO
Programs 11, 12	
Schenectady, N. Y.	Station WGY
Programs 1, 2, 5, 8, 11	
Seattle, Wash.	Station KJR
Programs 11, 12	
Seattle, Wash.	Station KOMO
Programs 2, 3, 4, 6, 8, 9, 10, 11	
Shreveport, La.	Station KTBS
Programs 1, 2, 3, 4, 5, 6, 7, 8, 10, 11, 12	
Spokane, Wash.	Station KGA
Programs 11, 12	

Spokane, Wash.	Station KHQ
Programs 2, 3, 4, 5, 6, 7, 8, 9, 10, 11	
Springfield, Mass.	Station WBZA
Programs 1, 3, 4, 6, 7, 9, 10	
St. Louis, Mo.	Station KSD
Programs 2, 8, 11	
St. Louis, Mo.	Station KWK
Programs 1, 3, 4, 6, 7, 9, 10, 12	
St. Paul, Minn.	Station KSTP
Programs 1, 2, 3, 4, 5, 6, 9	
Superior, Wis.	Station WEBC
Programs 2, 3, 4, 5, 6, 7, 8, 9, 10, 11	
Syracuse, N. Y.	Station WSYR
Programs 3, 12	
Tampa, Fla.	Station WFLA
Programs 1, 2, 3, 4, 5, 6, 7, 8, 9, 10	
Toronto, Canada	Station CKGW
Programs 5, 6	
Tulsa, Okla.	Station KVOO
Programs 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11	
Washington, D. C.	Station WRC
Programs 1, 2, 5, 8	
Worcester, Mass.	Station WTAG
Programs 1, 2, 5, 8, 11	

PART II.

THE WORK OF THE FEDERAL COUNCIL

SOME CONCRETE ACCOMPLISHMENTS IN 1932

A General Survey

A business man, interested in "practical results," recently said: "I suppose the Federal Council is all the time promoting the spirit of unity and furthering church coöperation by bringing different Christian groups into conference and fellowship, but all that seems vague and indefinite. What concrete, tangible things has it actually accomplished? Tell me, please, in a few hundred words."

The following statement was prepared as a reply. It makes no pretense of being anything more than a sketchy summary of a few of the specific achievements of a single year that can be tabulated in precise and definite form.

1. **A Coöperative Program in Evangelism** and the deepening of the spiritual life has been carried across the country through a series of interdenominational conferences attended by 4,500 ministers in thirty major cities.

2. **"The Fellowship of Prayer,"** a booklet prepared for daily devotional use during the Lenten season, had a circulation of 750,000 among the people of all denominations. Countless additional persons received its messages through the daily newspapers.

3. **A New Committee on Worship,** made up of representatives of the major denominations, was created for the purpose of reinforcing the movement for reverence and spiritual vitality in Protestant churches. A library on Worship and the Devotional Life has been developed.

4. **A Special Period of Penitence and Prayer** in view of the grave difficulties confronting the nation and the world, was promoted for united observance throughout the churches. One hundred and thirty-seven thousand copies of an inspirational pamphlet were distributed, giving Scripture readings, meditations and suggestions for prayer.

5. **A Program for Mobilizing the Churches** of all denominations to coöperate in unemployment relief has been carried out. A pamphlet, "New Methods for Old in Unemployment Relief," gives practical suggestions to local churches.

6. **A Special Fund for Relief** and rehabilitation of unemployed miners of West Virginia and Kentucky was raised and tons of clothing also secured, the American Friends Service Committee (Quakers) directing the distribution.

7. **A Group of Four Hundred Mennonites**, forced to flee from Russia because of religious persecution, were transported to Paraguay, and established in a new home by the Central Bureau for Relief of the Evangelical Churches of Europe, set up by the Federal Council.

8. **Unemployed Women** in the vicinity of New York were assisted by a special fund raised for this purpose. One hundred and forty young women with no means of support, many of whom had others dependent upon them, were given positions in various religious organizations, their salaries being provided out of funds raised by the Council.

9. **The Messages of Religious Radio** sponsored by the Federal Council have reached the point where 364 programs are broadcast every week by stations from coast to coast. Nationwide networks carry to millions of listeners the three Sunday afternoon services, two mid-week periods of worship through song, and the daily morning devotions. Fifty thousand requests for copies of radio messages have been received and filled during the past year; 50,000 other letters have expressed appreciation of the services.

10. **A New Study Course on Christianity and Economics** has been prepared for use by groups interested in knowing what light can be derived from Christianity for such a reconstruction of our economic life as will prevent a recurrence of the tragedy of unemployment.

11. **A Program for the Observance of Armistice Sunday** in the interest of world peace was distributed among pastors of all denominations. Thousands of ministers used the Sunday before Armistice Day as a great occasion for educating their people in the Christian responsibility for building a warless world.

12. **A Series of Popular Pamphlets on International Problems**, absorbingly interesting and dramatic in form, all approached from the standpoint of Christian principles, has been prepared and distributed through the churches.

13. **A Program for Saving the Victims of the China Flood** succeeded in raising more than \$300,000 by "Flood Relief in China," launched through the coöperation of the Federal Council and the Foreign Missions Conference of North America. (Since 1928, this China Relief—famine and flood—has totalled \$1,616,915.00, equal to about \$6,000,000.00 in Chinese currency.)

14. **The Fourth Great World Friendship Project** for children provides for the enlisting of hundreds of thousands of

children in our American Sunday schools and young people's societies in sending "Friendship Folios" to the children of China. Earlier projects cultivated friendly understanding between the children of America and those of Japan, Mexico and the Philippines.

15. Education in Christian Marriage and Family Life has been furthered by three new publications on important aspects of the problem: a revised edition of "Ideals of Love and Marriage," a study of "The Intermarriage of Members of Different Christian Communions," and a bibliography on "Young People's Relationships, Marriage and Family Life."

16. A National Church Conference of Social Work brought together representatives of many denominations interested in improving the quality of social work in the churches and emphasizing the spiritual side of professional social work.

17. In the Interest of Interracial Understanding and coöperation the Sunday nearest Lincoln's Birthday was utilized by churches throughout the nation as Race Relations Sunday for exchange of pulpits and other interracial activities.

18. A Research Study of Social and Economic Conditions in three southern states has had the hearty coöperation of local white and Negro leaders.

19. A Comprehensive Study of Christian Social Responsibilities has been made, the results of which are gathered in a new document entitled "The Social Ideals of the Churches," now presented to the Council and the churches for their consideration.

20. The Information Service has been published weekly by the Department of Research and Education, giving to about 5,000 ministers, teachers and religious workers in many denominations the unbiased factual data that they need in order to carry on their work wisely.

21. In Two of the Most Urgent Fields of the Church's interest, namely, evangelism and the cultivation of Christian family life—additional full-time members of the staff, especially for field work, have been secured.

The full sweep of the Council's work, its significance both for the proclamation of the meaning of the Gospel of Jesus Christ for human life and the development of a larger unity among all those who seek to follow Him as their Divine Lord and Saviour, will be evident to one who peruses the accompanying reports of the various departments of the Council's work.

EXTENSION OF STATE AND LOCAL CO-OPERATION

The objectives of the Federal Council and the plan of organization call for two major lines of service. Generally speaking, the first is the service of the commissions which seek to understand and to interpret great tasks of the Christian church, especially as those tasks demand coöperation in thought and action. The other line of service is the extension of state and local coöperation of churches. This service has to do with the organization of the Christian forces in state, county, city and village, in order that there may be greater effectiveness in Christian work and that the recommendations and programs of the commissions may be thought out and wrought out in the churches and in the life of the people.

The importance of the latter task was fully recognized by those who organized the Federal Council of Churches. The fifth objective of the Council as set forth in the constitution, is "to assist in the organization of local branches of the Federal Council to promote its aims in their communities."

The first executive secretary of the Federal Council, Dr. E. B. Sanford, devoted himself very earnestly to the extension of state and local coöperation. The minutes of the first meeting of the executive committee held in 1909, give much space to the reports on field work. The United States was divided into four regions. Field secretaries, appointed for these areas, visited cities and states. Federations were organized with great rapidity; but it was soon discovered that they did not function as had been expected. It was not possible to secure the funds to maintain a large field organization. However, the seeds of Protestant coöperation were sown from one end of the country to the other by these secretaries. Their efforts have continuously borne good fruit. There was need that the principles of coöperation which were embodied in the Federal Council should be applied to every community where there are two or more churches.

After the first type of field organization could no longer be employed, councils and federations of churches continued to develop in many cities and in a few states. They have voluntarily related themselves to the Federal Council and have to all practical intents and purposes become the field organization of the Federal Council, though not organically branches of the Federal Council. Instead of there being a large staff of field secretaries employed by the Federal Council, there are today fifty executive

secretaries and one hundred assistants in these councils of churches who are doing the work through the support of the people who wish that work done in their cities or states in which they live. These secretaries constitute the Association of Executive Secretaries of State and Local Federations.

Recommendations of Association of Executive Secretaries

When these secretaries met at the time of the last Quadrennial Meeting in Rochester in 1928, they submitted recommendations to the Council setting forth five suggestions for the extension of Protestant coöperation in the following resolutions which were adopted by the Federal Council:

"(1) That extension of local federation be made a major feature of the Federal Council's policy for the coming quadrennium.

"(2) That this program be carried forward in close coöperation with the five-year program of the Home Missions Council.

"(3) That an effort be made to create in each state the most effective organization possible through which local extension can be furthered. Where a fully functioning state council, with employed executive officers, is not possible, volunteer organizations or even councils of denominational administrators should be developed where distinct common tasks are recognized and assumed.

"(4) That the leadership in the above major feature of the Federal Council's policy both at headquarters and on the field be committed to the General Secretary in charge of this work.

"(5) That in view of the inadvisability of increasing immediately by any substantial amount the budget for the work of the extension of state and local coöperation, the available time of state and city council secretaries and the Secretary of the Home Missions Council be used as far as practicable in providing field service in addition to the field service of the General Secretary in charge, said additional field service to be financed so far as may be found necessary and possible under the advice and consent of the Board of Finance and the Administrative Committee.

"(6) That the Administrative Committee appoint a committee and that the state and local councils of churches be invited to select a committee to serve as a joint committee to study the whole question of the extension of state and local federation and to report back to the Administrative Committee."

The past quadrennium has been a very difficult one in which to carry out the proposal that extension of state and local coöperation be made a major task. At the end of the four years it is, however, possible to present a report of progress which is encouraging.

State Coöperation

Special attention has been given to the extension of state coöperation. The fact was recognized that most of the cities in which councils of churches might be organized and adequately financed were already organized. Many of the other

cities needed councils of churches but the churches were not of sufficient strength to employ executive secretaries. The test of twenty-five years has made it very evident that without continued capable leadership, volunteer or employed, coöperation cannot be effective. The best way in which this leadership can be secured for smaller cities is through the organization of a state council of churches, the establishment of adequate headquarters and the employment of a capable executive secretary. This executive secretary can mobilize the leaders of the cities and the counties, can give such counsel and furnish such initiative as will make the coöperative program a success.

Oklahoma. At the beginning of the quadrennium the organization of the Oklahoma Council of Churches was completed. Dr. Calvin McLeod Smith, who had been secretary of the Buffalo Council of Churches and of the Toledo Council of Churches, had become a pastor in Oklahoma City. He had taken the initiative in mobilizing the church forces. With Dr. Smith as a volunteer secretary, with the help of the Federal Council, the Oklahoma Council of Churches was organized and has rendered a very effective service.

Michigan. In accordance with the suggestions of the Association of Executive Secretaries that the secretaries of city and state councils be considered as field secretaries, Dr. Ralph C. McAfee, Secretary of the Detroit Council of Churches, was responsible for the organization of the Michigan State Council of Churches. Plans were about completed for putting on a financial campaign in Michigan which would have made it possible to employ an executive secretary, but the financial conditions became so serious it was decided to delay putting on the campaign. Dr. McAfee, with the approval of the Detroit Council of Churches, has given his service as volunteer secretary so that the State Council has continued to function in a limited but very important way.

Illinois. The outstanding success in the field of extension has been the organization of the Illinois Council of Churches. With headquarters at Chicago, your Secretary gave much time to the completion of the organization of the Illinois Council, having participated in earlier efforts at organization ten years before in coöperation with Dr. Herbert Willett, then Western representative of the Federal Council. The Council was organized in 1930. The funds were secured through denominational appropriations and personal pledges. Dr. Robert E. Pugh who had been chairman of the Executive Committee of the Ohio Council of Churches for several years, was elected Executive Secretary. The two years in which he has served in this capacity have been very trying years, but Dr. Pugh, with

an indomitable courage, has stuck to his post, and the Illinois Council of Churches is becoming a strong factor in the religious and the social work of the state.

State Convocations of Ministers

The Ohio Council of Churches had for ten years held a Pastors' Convention at Columbus, Ohio, bringing together from five hundred to fourteen hundred pastors of the state, beside many members of the churches. Pennsylvania had conventions similar to this. The Committee on Extension of State and Local Coöperation decided to promote similar convocations in other states, especially in those not having councils of churches. It was recognized that it would be a very great help to the ministers to come together in an annual state convocation where for two or three days they could receive spiritual messages and promote coöperation. During the first year, convocations were held in Kansas, Illinois and Minnesota. The success of these convocations and of those that had been established in Pennsylvania and Ohio, awakened an interest in other states. In the winter of 1931-32, a dozen of these convocations were held with most encouraging results. A Committee on Convocations, composed of chairmen and secretaries of the same, was formed, which has met each year in the Midwest Office to work on the programs. The bringing together of these ministers has helped very materially in promoting plans and even organization for coöperative work. These convocations have been held under the auspices of councils and federations of churches, or councils of religious education, or of educational institutions. Secretaries of the Federal Council, of the Home Missions Council and the International Council of Religious Education have contributed their services.

New City Councils of Churches

During the quadrennium, three city councils have been organized which have employed executive secretaries. The first was organized in Scranton, Pa. Rev. George L. Ford, secretary of the Youngstown, Ohio, Council of Churches, became the first executive secretary. Another council of churches was formed in Grand Rapids, Mich. Your Secretary found a strong ministerial association and a strong council of religious education in this city. The outcome of a conference with the leaders was that, instead of trying to form another interchurch organization, the Sunday School Association in coöperation with the Ministerial Association, developed into a council of churches including the county. Rev. Harold S. Chambers, who had been

the secretary of the Sunday School Association, was engaged as secretary of the Council of Churches.

The Des Moines Council of Churches was organized in 1930. Dr. Charles S. Medbury who was for many years pastor of the First Christian Church, was chairman of the committee on organization. The Des Moines Council of Religious Education had rendered exceptionally valuable service for a number of years. Instead of having a separate council of churches it was decided to have all coöperative work done by one organization that would carry forward the entire coöperative program. Very quickly this Council began to carry out a program that has more than justified the hopes of the organizers.

The serious financial conditions in some of the cities where councils of churches have been working have prevented the carrying out of the full program, but in every case the officers, the ministers and laymen have rallied to the work, so that the principles of coöperation are more firmly embedded in the life of the Church than ever. In Wichita, Pittsburgh, Toledo and Omaha, the leadership has been taken by the president of the council, ably assisted in each case by the office secretary, who in all cities has carried on the work for a number of years.

Secretarial Changes

Changes have taken place in the personnel of the Association of Executive Secretaries. It is necessary to record the death of two, Dr. Nolan R. Best of Baltimore and Rev. Frederick M. Gordon of Brooklyn. Dr. Robert Davids succeeded Dr. Best in Baltimore. On the first of September, 1932, Dr. Ross W. Sanderson became the successor of Dr. Davids. Mr. Gordon of Brooklyn was succeeded by Rev. Wilbour E. Saunders, pastor of the Marcy Avenue Baptist Church of Brooklyn. Under his leadership, the Brooklyn Federation of Churches, the Brooklyn City Missionary Society and the Brooklyn Council of Religious Education were merged.

Rev. Orlo J. Price, who had been Secretary of the Rochester Federation of Churches for thirteen years, was compelled to resign because of poor health. On January 1, Dr. Saunders will succeed Dr. Price. Dr. Saunders will also be associated with the Colgate-Rochester Divinity School.

Rev. Fletcher Homan, pastor of the First Methodist Church, Youngstown, Ohio, was chosen as the successor of Dr. Ford. Dr. Homan gives one-half his time to the First Methodist Church and the other half to the Council of Churches.

Coöperation with Home Missions Council

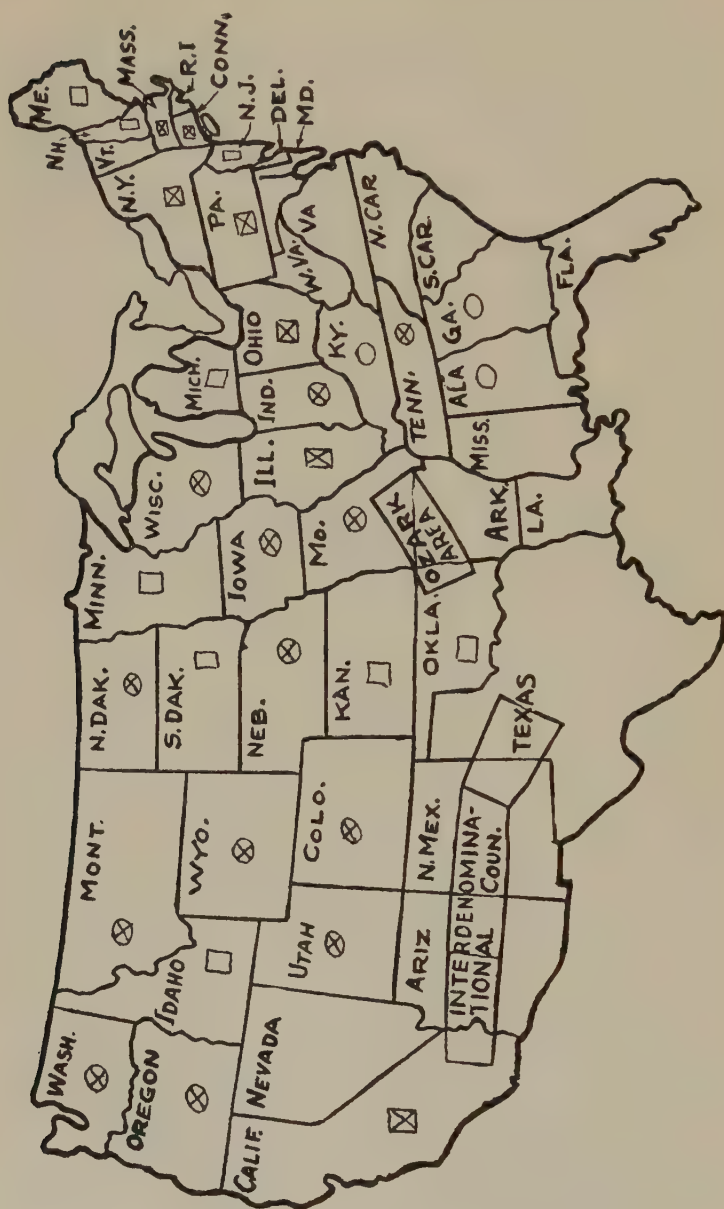
An outstanding feature in the progress of the work during the last quadrennium has been in accordance with the suggestions of the Association of Executive Secretaries that there be close coöperation with the Home Missions Council. Dr. William R. King, Executive Secretary of the Home Missions Council, has rendered splendid service in promoting extension, especially of state councils of churches. Dr. King and Dr. Guild have visited different states together, particularly in a number of county conferences.

The accompanying outline map is the report of the present-day status of state extension as a result of the work both of the Home Missions Council and the Federal Council, extending over twenty-five years.

Coöperation with International Council of Religious Education

There is increasing coöperation with the International Council of Religious Education. Recognizing the common interest in state councils of churches, two conferences were held, one in Springfield, Ill., and one in Milwaukee, Wis. In each case Dr. Magill or some representative of the International Council, and Dr. Guild, met with the state denominational leaders. The secretaries of the Illinois Council of Churches and the Council of Religious Education are in constant conference about their mutual work in Illinois. As the outcome of a conference in Milwaukee, a committee of Wisconsin denominational officials was appointed to draft a constitution which would combine the work of a council of churches and a council of religious education. This constitution is now before the denominational bodies for adoption.

The most notable case of coöperation is Connecticut. Gradually the two organizations functioning in Connecticut, the Connecticut Federation of Churches and the Connecticut Council of Religious Education, came closer and closer together, first by having offices near together, then by working in the same office, then by the joint employment of office help, then by the employment of one secretary, then by the election of the same man as executive secretary of both organizations, then by the forming of one organization. The merger will be completed December 2 and 3, when the "Connecticut Council of Churches and Religious Education" will come into being. This is the most advanced step that has been taken in any state in unifying the Protestant coöperative forces. It is the realization of the ideal of many that there should be one organization to carry out the whole program of the whole Church for the whole state.



STATE COUNCILS OF CHURCHES—STATE HOME MISSIONS COUNCILS

(See accompanying map)

The next progressive development in coöperative Protestantism will depend upon the ability of churches of the states to function together, since the machinery of the denominations is constructed mostly for state-wide operation. Success will be determined largely by the attitude and action of those who direct the machinery.

Explanation of Chart

- ☒ A Council of Churches with Employed Secretary.
- ☐ A Council of Churches with a Volunteer Secretary.
- ⊕ A Home Missions Council.
- Occasional State Conference of Denominational Secretaries.

A Council of Churches has a Comity Committee, thus uniting the Home Missionary officials with the Council of Churches, where the latter exists.

In Connecticut the Council of Religious Education and Council of Churches are merged in one organization.

The Home Missions organizations have an Ozark Area Council including parts of Missouri, Arkansas and Oklahoma.

The Home Mission organizations have in Arizona and New Mexico, Southern California and Texas the Interdenominational Council on Spanish-speaking Work.

City Councils of Churches

There is a council or federation of churches with an employed secretary in each of the following named cities:

CALIFORNIA—Fresno,* Los Angeles, Oakland, Sacramento, San Francisco.

* Volunteer leadership temporarily.

CONNECTICUT—Hartford, New Haven.
 DELAWARE—Wilmington.
 DIST. OF COLUMBIA—Washington.
 GEORGIA—Atlanta.
 ILLINOIS—Chicago, Springfield.
 INDIANA—Indianapolis, South Bend.
 IOWA—Des Moines.
 KANSAS—Wichita.
 KENTUCKY—Louisville.
 MAINE—Portland.
 MARYLAND—Baltimore.
 MASSACHUSETTS—Boston.
 MICHIGAN—Detroit, Grand Rapids.
 MINNESOTA—Duluth, Minneapolis.
 MISSOURI—Kansas City, St. Louis.
 NEBRASKA—Omaha.
 NEW JERSEY—Moorestown, Ridgewood, Trenton.*
 NEW YORK—Brooklyn, Buffalo, Cortland, New York, Rochester, Syracuse.
 OHIO—Cincinnati, Cleveland, Dayton, Toledo, Columbus, Youngtown.
 OREGON—Portland.
 PENNSYLVANIA—Erie, Bryn Mawr, Philadelphia, Pittsburgh, Scranton.
 WASHINGTON—Seattle.*
 WISCONSIN—Milwaukee.

Similar development seems to be taking place in Massachusetts, where the two state bodies have their offices together and hold many meetings together, the secretaries and officers conferring constantly that the program may be as coöperative as possible.

The New York State Council of Churches and the New York Council of Religious Education appointed committees to consider the merging of these two bodies. The committees had many conferences and have come to an agreement in regard to closer coöperation. If the joint recommendation of the two committees is adopted, the New York Council of Churches and the New York Council of Religious Education will have a joint executive committee of the two organizations. For the time being, each organization will be kept intact. There will be one office and the one general secretary. As in all such cases, certain adjustments must be worked out which can be worked out under the spirit that is present in both organizations.

Literature

One of the significant events in this quadrennium has been the publishing by the Institute of Social and Religious Research of the reports prepared by Dr. H. Paul Douglass. The first volume, entitled "Church Comity," was published in 1929. The second volume, "Protestant Coöperation in American Cities," was published in 1931. The latter volume is a storehouse of information about the federation movement. It was based on exhaustive studies of the federations in twenty-two cities. Dr. Douglass has so presented this information as to arouse the minds of many to a more careful consideration of the present stage in the progress of coöperative Protestantism.

During the past year another helpful book has appeared, written by Dr. Charles R. Zahniser, entitled "Interchurch Community Programs" published by Nelson and Co.

Educating for Coöperation

When the Administrative Committee proceeded to carry out the instructions given four years ago to make the promotion of coöperation in local communities a major feature of the quadrennium's program, it was realized that this involved two features: (1) an organizational task in the field; and (2) an educational one, aiming both to secure prospective staff workers and to bring to the rank and file of pastors a knowledge of the techniques and an appreciation of the values of interchurch coöperation.

To this end there was constituted a Committee on Training

in Interchurch Coöperation. The services of Dr. Charles R. Zahniser, for many years Executive Secretary in Pittsburgh, were secured on a part-time basis, the remainder of his time being taken by Boston University. This university has undertaken to set up a definite program of instruction of the kind envisioned by our Committee.

On the part of his time belonging to this Committee, lecture courses (usually a week in length) and addresses have been furnished to nearly two score seminaries, colleges and training schools. Similar courses have been given in a number of pastors' summer conferences, usually for periods of two weeks. This work has been scattered throughout the nation.

In addition to these lecture courses the Committee has undertaken to get seminaries to include training in interchurch coöperation as an integral part of the prescribed work of their students and to that end has been promoting literature on the subject, including the textbook on "Interchurch Community Programs" prepared by Dr. Zahniser. It is the judgment of the Committee that the work on both of these lines, namely the training of prospective ministers through the seminaries and the furnishing of additional instruction to ministers already in service, should be pushed aggressively and considerably enlarged.

L. W. McCREARY, *Chairman,*
ROY B. GUILD, *Associate General Secretary.*

EVANGELISM

The past four years have been eventful years in the life of the Church. Lights and shadows have crossed the horizon and questions of tremendous interest have been at the front.

Three of the four years have been marked by the depression. The results of unemployment and business failure have been deeply felt. In literature, over the radio and in other ways, the attention of the churches was called to the fact that in other periods of depression men had turned to God amid human failures and received a new sense of values and had been led through their want and poverty to find spiritual enrichment which they had not known in the days of their affluence. The question has been—shall this be true for us in these days of business depression and disaster?

These have not been easy days for the churches. This period seems to have been characterized by a sag in moral ideals, a loosening of church ties, an indifference to public and private devotions, and a failure to make much of a gain in church membership. Much of this seems to be changing at present and for the better. There are unmistakable indications of heart hunger for spiritual things.

When the work of the four years is reviewed, there is much for which to thank God. A brief review is given with reference to some of the most important things which the Commission has done during the last Quadrennium.

January Visitation Tour

Each year during the last two weeks of January, the Secretaries of Evangelism of the different communions or their appointed representatives, have held a series of one-day evangelistic conferences in some part of the country. In each tour, some ten to fourteen cities have been visited.

Four years ago the conferences were held in the Central West. The following year they were held in New England. Two years ago a visit was made to the Pacific Coast and last January to the South. The same type of program is followed in each city. From eight to ten speakers constitute the team. By traveling together, there is afforded a splendid fellowship and a united front is demonstrated in behalf of evangelism.

The Northfield Conferences

Each year in June the Commission on Evangelism has met in Northfield, Mass., for a three-day conference. A Committee

prepares a worth-while program. Prominent speakers are secured. In addition to the recommendations that are considered, a special committee submits a Program of Evangelism for the coming year. The denominational representatives present, having had part in formulating the program, use it in whole or in part in their evangelistic work of the year. In this way, a unity in our evangelism is made possible.

The four annual conferences held during the past quadrennium have been characterized by splendid programs, much prayer, excellent speakers and a fine fellowship.

Finney Revival Anniversary

The year 1930 was the one hundredth anniversary of the great revival which America enjoyed under the leadership of Charles G. Finney. This revival, measured by depth of conviction and lasting effects, was probably the greatest revival which America ever had. The elder Beecher said concerning it that it was "the greatest work of God and the greatest revival of religion the world had ever seen in so short a time." The Commission did all it could to urge both the study of this revival and proper observance of the anniversary.

The Pentecost Observance

In 1929, one of the chief concerns of the Commission was the preparation among the churches for a proper observance of the 1900th Anniversary of Pentecost in June, 1930. Suitable literature was prepared. Plans were formulated. Much was made of the period from January first to Pentecost, especially the fifty days preceding the 1900th Anniversary of the Birthday of the Church. If the Church needed the spirit of Pentecost for its birth, it surely needs it for its continued life. Many religious bodies reported a deepening of the spiritual life, an increase in church attendance and many additions to the Church. United services were held by the churches in many communities on Pentecost Sunday. Here and there union communion services were held also. The observance of the Anniversary brought many into the churches.

Perhaps one of the best things resulting from the observance was the new emphasis that was placed on Pentecost. The day had almost been lost by many communions. Then, again, Pentecost by being so magnified, has come to be the climax of the evangelistic year rather than Easter, thus saving fifty days to the active work of the churches.

Evangelistic Literature

During the Quadrennium, thousands of pieces of evangelistic literature have been printed and distributed. Each year the

Northfield Program on Evangelism is printed and sent out. Many leaflets and tracts on vital themes on Evangelism, which would help pastors and churches, are prepared and issued.

The yearly issue of the Fellowship of Prayer has met with increasing interest and use. This devotional series has come to have a place of inestimable value among the churches in the pre-Easter evangelistic plans. An average of more than one-half a million copies has been sent out each year. Hundreds of newspapers have printed the daily devotions. The religious papers have done this also. The Commission desires to express its appreciation to the Commission on Evangelism and Devotional Life of the General Council of the Congregational and Christian Churches for the preparation each year of the Fellowship of Prayer and for making it available for use by all the communions.

The Week of Prayer Topics have been printed each year for use during the first week in January. The churches have ordered these in large quantities.

Penitence and Prayer Observance

The General Assembly of the Presbyterian Church in the U. S. A., last June passed a resolution calling upon its churches to observe a period of Penitence and Prayer. It also expressed the hope that the other denominations would join them in such an observance. Without knowing of this action of the General Assembly, the Disciples of Christ of Virginia in their State Convention, a few days later, took a similar action. This matter was brought to the attention of the Commission on Evangelism and received serious consideration at the Northfield Conference in June. A Committee was appointed consisting of Rev. Lewis S. Mudge, Stated Clerk of the Presbyterian General Assembly, Rev. Frederick H. Knubel, President of the United Lutheran Church, and Rev. Charles E. Schaeffer, General Secretary of the Board of Home Missions of the Reformed Church in the United States.

The week of October 2-8 was chosen for the Observance. A Call was prepared and sent to the denominational heads for their signature. There were twenty-seven who signed the Call for their denominations.

A series of Prayer Topics was prepared and printed. 137,000 copies were sent out. Many religious papers coöperated in the observance. There were 29 papers in 52 issues that gave 88¾ columns of space to articles sent and editorials written on this subject.

Perhaps nothing has happened in the recent life of the

churches across the nation which has been more far-reaching than this week of Penitence and Prayer. To help secure a united and worthy observance of this Week of Prayer throughout the country, the Commission gave itself unreservedly to this through August and September.

Enlargement of the Work

By vote of the Commission on Evangelism, endorsed and authorized by the Administrative Committee, Dr. Jesse M. Bader was elected Field Secretary of our Commission and began his work with the opening of the year, January 1. With the exception of a few weeks which had been definitely arranged before his election, he has given full time during the year to this growing work and to the many calls from the denominations and the country for help.

Spiritual Advance Conferences

For the first time in the work of the Commission, a series of one-day Spiritual Advance Conferences was arranged for this last fall. Nine conferences in as many cities were held jointly with the city federations of churches. The denominations furnished the speakers for the teams and paid their travel expenses. Each city provided the expense of local entertainment for the team during the day. Forty-five different men were used in the nine conferences. These speakers delivered 104 addresses. In most of the conferences there were five sessions, a morning and luncheon session for ministers, an afternoon meeting for women, a youth meeting, and one or more community meetings for adults in the evening. In the nine cities 1835 ministers were reached. The conferences were held in Baltimore, Indianapolis, Pittsburgh, Washington, D. C., St. Louis, Cleveland, Detroit, Philadelphia and Cincinnati.

The Radio

The influence of the radio has been one of the greatest factors in connection with the evangelistic message. Each year the Executive Secretary has spoken for sixteen to twenty Sundays over a network which has increased from year to year until it now covers the entire country and most of Canada. Thousands of letters from all parts of the country have been received—letters showing deep appreciation of the spiritual messages received, on the part of scores of people a desire to give themselves to Christ, and on the part of hundreds of others a desire to draw nearer to God in personal relationship. One listener, the head of a large mercantile company, ordered 20,000 copies

of a sermon on the Bible, which he distributed among the 17,000 men employed by his concern.

May we not believe that God is using the radio to reach millions of people who otherwise would not hear the Gospel message and may it not become one of the greatest of modern instruments in quickening the entire spiritual life of the country?

A Forward Look

It is for the Church of God during the coming year to say whether this period of financial depression and social and national bitterness and strife shall be healed as such experiences of the past have been healed by the presence of the Spirit of God in the soul of His Church. Shall we come up to the help of the Lord against the mighty and shall there be new evidence in the life of the world that Jesus Christ is the Prince of Peace, the Healer of the world's wounds, the Saviour of men from the hurt and love of sin? It is time that the evangelistic emphasis should be at the front as the guide and dynamic of all social and economic movements. The night of the world is the day of the Church and the darker the night of the world the brighter the day of the Church. It is no time for the Church to rest at Valley Forge in the chill of winter amid dire dread of what the future may bring. Wherever there are men of prophetic vision, men who believe in the Gospel as the only panacea for all the world's woes, and as the only power that will change the hearts of men so that hate and bitterness may be laid aside and hope take the place of despair, now is the time for them to take their place in the advance of the Church of God.

The Christian world is heartened by the wonderful union of the forces of the united Methodism of England in the Wesleyan Methodist Conference. But the President of that Conference in his closing address spoke words to which we should give heed:

"As we look at the situation today we are constrained to admit that despite our wonderful organization and the devotion of the people, the heather is not on fire. It is a very disturbing thought that the more liberal theological views of today are very frequently not accompanied by the same zeal which characterized the more conservative orthodoxy of the past. It may be that as we have gained ground in theology we have lost ground in Christian experience and that would explain the dearth of the tongues of fire among us. If the true Church is a fellowship of burning hearts, the ministry should be a fellowship of flaming tongues."

A. R. CLIPPINGER, *Chairman*,
CHARLES L. GOODELL, *Executive Secretary*,
JESSE M. BADER, *Field Secretary*.

THE CHURCH AND SOCIAL SERVICE

Industry and Labor

The first effort of the Commission, begun twenty years ago but undertaken more definitely fifteen years ago, was to relate the Protestant churches to industry and to labor. This involved a better knowledge of the industrial field; a development of a primary concern in the mind of the churches for the well-being of the population, especially of the hard-pressed body of unskilled workers and their families; contacts with labor, and coöperation with organized labor whenever the interests of the two coincide in the struggle for social justice; like contacts with industrial management; and, in all contacts with both, interpreting and pressing the Christian spirit and ethic into the industrial field.

During the last quadrennium the reconstruction of our industrial society to meet the growing menace of unemployment, and to transform an individualistic and profit-seeking nation into a social-minded people who seek first the common welfare and have learned to plan and act together, has assumed increasing importance in the thinking of the social service groups who are affiliated in the Commission. During the last three years unemployment and the final control of unemployment have overshadowed all other interests.

In approaching the problem of unemployment both in its general aspects and in its special manifestations in the bituminous coal areas, the Industrial Committee has kept in mind a comprehensive program, offering coöperation with the President's Organization on Unemployment Relief, and leadership and literature to the churches both on methods of relief and on prevention of unemployment. Along with actual relief projects, an educational process has been set up in the churches and a study outline on unemployment made available as a means of stimulating intelligent public opinion and an aroused conscience in the churches. The Industrial Secretary has met with many churches and councils of churches to advise on setting up unemployment relief.

In 1931, a Conference on Permanent Preventives of Unemployment was held in Washington, D. C., jointly with the Social Action Department of the National Catholic Welfare Conference, and the Social Justice Commission of the Central Conference of American Rabbis. The published proceedings included addresses by leading employers, economists, labor leaders, government officials and church representatives.

The Federal Council has continued to coöperate with national Catholic and Jewish organizations in the war against unemployment. Early in 1932, a Joint Statement on Unemployment was issued by the three groups. This statement called for adequate public works, unemployment insurance, a redistribution of wealth and income, and economic planning. The Industrial Secretary also joined with representatives of the other groups in a public hearing and radio broadcast at Washington, D. C., in June, 1932, favoring adequate federal relief measures.

Information has been supplied to councils of churches on pending legislation for federal aid, public works, housing projects to rebuild slum areas, unemployment insurance, old age pensions, accident prevention, workmen's compensation, child labor and protection of women workers.

The Industrial Secretary has kept in touch with major industrial situations including the southern and northern textile industry, the coal industry, the garment trades, tobacco, mining, silks, steel, paper box, and other industries in various parts of the United States. In these points of conflict he has been active in investigation of conditions, and in efforts toward meditation and relief.

The Industrial Committee of the Commission has secured money and clothing for relief projects of the American Friends Service Committee in the soft coal fields, where 40,000 children were fed and 50 tons of clothing distributed. The Coal Areas Relief committee raised \$16,000 and secured many tons of clothing through the coöperation of all denominations and the religious press. A rehabilitation program has now been begun by the Quakers which includes child feeding, community reconstruction, and the development of home industries for unemployed miners, such as gardening, furniture-making, weaving and dressmaking. The Committee is appealing now for funds and clothing. It is also promoting the study by church groups of "The Human Price of Coal," a discussion outline designed to bring about intelligent discussion of the problems of the coal industry and a constructive way out of the conditions which now result in so much human suffering.

Industrial conferences have been held in a number of cities with the coöperation of local councils of churches. These include Boston, New York, Buffalo, Rochester, Toledo, Denver, Greensboro, N. C. The Industrial Secretary has made addresses in churches, open forums, labor meetings, conferences, hearings, lunch clubs, colleges, seminaries, employers' and engineers' groups. He has given courses in Religion and Labor at Vanderbilt University School for Ministers, summer student conferences and local churches. In addition to many articles

for the religious press, he wrote "Religion Lends a Hand," case studies of churches in social action; and is co-author of "Social Progress and Christian Ideals," and of the Discussion Outline on Unemployment and "The Human Price of Coal."

A conference on The Churches and the World Economic Crisis was held at Basle, Switzerland, in 1932, under the auspices of the Universal Christian Council for Life and Work (Stockholm). The findings of the Conference were widely published in Europe and America. The Industrial Secretary attended this conference as representative of the Federal Council of Churches. He also attended the International Labor Conference at Geneva. He is a member of the Advisory Committee on the International Labor Organization of the League of Nations Association and author of "The United States and the International Labor Organization," one of the chapters in a special issue of the Annals of the American Academy of Political and Social Science, to be issued shortly.

Each year the Labor Sunday Message of the Commission has received wide publicity in the secular, labor and religious press, and an average of 37,000 copies has been distributed by the denominational social service secretaries and secretaries of state and local councils of churches.

Arrangements have been made each year at the convention city of the American Federation of Labor so that churches desiring labor speakers could obtain them through the Commission with the coöperation of the local council of churches. This feature is designed as an educational project to increase the sympathetic understanding of the church and labor and, with other phases of the industrial program of the Commission, to avoid the hostility of the labor movement toward the churches which has developed in so many other countries, especially those in which the churches have had no vigorous social program.

Social Work

The second major undertaking of the Commission was to relate the churches to the field of social work, understood here in the sense in which it is used by the great national agencies which are brought together in the National Conference of Social Work. These agencies have local organizations in most larger American communities and their work for the dependent, the badly adjusted and the delinquent is now in process of being carried to small communities and to the open country.

Here are fields of human need which were near to the heart of our Lord, and which also lie near at hand to the churches. These individuals and families are at their doors and in their parishes and offer concrete forms of service in which all can

join. It is also true that, because of their nature, arising as they do from personal as well as social maladjustment, they persist in every known form of economic and political society.

Three years ago, the Commission was able to take a long contemplated action. The Church Conference of Social Work was organized at Boston in June, 1930, with Dr. Tippy as Executive Chairman, and Miss A. Amelia Wyckoff as Conference Secretary. This conference became an Associate Group of the National Conference of Social Work in 1931. It is attended by pastors, denominational officials, parish social workers, professional workers in church institutions such as orphanages, old folks' homes, hospitals, deaconess institutions, Christian Centers in congested parts of cities, Goodwill Industries, work for immigrants, American Indians, migrants, and the like, and faculties of denominational training schools. There is a directing General Committee of sixty-five, and a paid membership. The Conference issues an annual message to the churches. The Church Conference objectives are officially stated in the following words:

"To contribute to the development of scientific methods in the social work of the Protestant churches and councils of churches of the United States;

"To bring church social workers together for acquaintance and discussion of common problems;

"To bring to church social workers the value of the discussions and associations of the National Conference of Social Work;

"To develop understanding and coöperation between churches and social agencies in communities;

"To make religion a greater redemptive force in all social work."

Three annual conferences have been held in Boston, Minneapolis, and Philadelphia. The conference for 1933, which will be held next June in Detroit, will be a joint conference with the Social Service Council of Canada and the Detroit Council of Churches. There are no morning sessions, so that delegates may attend the very important discussions of the Division Meetings of the National Conference of Social Work.

In addition to discussion of the various problems of church social work and their relations to the social agencies, the Church Conference provides for meetings of its own special groups, such as child-caring agencies, theological seminaries, councils of churches, federations of church women, and denominational luncheons.

Beginning at Minneapolis in 1931, the Church Conference inaugurated a series of Conference Vespers each day, to which all attendants upon the National Conference are invited. It is a worship period at the close of the day with a brief message on the spiritual resources of the social worker.

The Church Conference has been nearly self-supporting from the beginning, except for the cost of the office and the time of the secretaries assigned to its direction. The sources of income have been from membership dues, sale of proceedings, and an annual gift of \$500 during the first three years by Mr. Chester D. Pugsley, of Peekskill, N. Y.

Marriage and the Home

The Committee on Marriage and the Home was created by act of the Executive Committee in 1926. Its first chairman was Bishop James Cannon, Jr., its second, Rev. Howard C. Robbins, D.D., Professor of Christian Ethics in the General Theological Seminary, New York. The larger part of the activity of the Committee has fallen within the present quadrennium.

The first undertaking was the preparation of a brochure and statement on Ideals of Love and Marriage, issued in 1929. It was a first undertaking on the ground that the ideal of marriage is fundamental to all efforts to strengthen the home. The first edition had a sale of 60,000 copies, and was printed in full in *Current History* and leading daily and religious papers, and in condensed form throughout the country. It was followed by a statement on The Moral Aspects of Birth Control, issued on March 31, 1931. This statement aroused considerable controversy within the churches. A third pronouncement on Inter-marriage of Members of Different Christian Communions, published in March, 1932, was extensively printed, either as a whole or in significant abstracts and quotations, and caused widespread discussion. A second edition of the Ideals was issued in the spring of 1932 and as a part of it, a special gift edition for presentation at weddings. Each edition carried a brief list of books. Simultaneously with the revised edition of the Ideals a separate and carefully annotated Bibliography on "Young People's Relationships, Marriage, and Family Life" was prepared and printed.

The Committee has held field conferences in Buffalo, Rochester, Cleveland, Youngstown, Scranton, South Bend, Staunton and Pulaski, Va., Seattle, Tacoma, Portland, San Francisco, Oakland, Sacramento, Los Angeles, Denver, and Indianapolis. These were set up with the technical aid and financial assistance of the American Social Hygiene Association. The Association has also given aid in the development of the general program of the committee. The Committee on Maternal Health of the New York Academy of Medicine has also given valuable assistance.

With the development of work in the field of the family, the necessity for a whole-time secretary, in addition to the time which could be given by Dr. Tippy, and Miss Wyckoff, who has acted as library assistant, became apparent. Rev. Russell J. Clinchy was secured for a brief period in 1928, and following him Mrs. Abel Gregg. Finally a budget of \$9,500 a year for a period of two years was subscribed in 1932, and Rev. Leland Foster Wood, Ph.D., Professor of Christian Ethics in Colgate-Rochester Divinity School, was elected Secretary and accepted the position. He represented the Committee at the International Conference of Social Work at Frankfurt, Germany, in July, and began his duties on September 1.

The Committee rests back upon the denominational departments responsible for family welfare, and is in part financed coöperatively. It aims to emphasize the spiritual significance of the family, to promote education for home-making, to produce study courses and common literature, to maintain a common research library, to hold field conferences, to make contacts with allied agencies working in the field of the family, and to assist in developing strong but concerted denominational programs.

Better Motion Pictures

Two years ago the Executive Committee of the Council assigned responsibility for relationships to motion pictures to the Commission, with especial reference to its Executive Secretary. This was a difficult and unsought but very important assignment. The situation within and without the Federal Council demanded careful procedure. The main undertaking so far has been to study the problem, to learn how to judge pictures, and to discover the right program. The Administrative Committee's Sub-committee on Policy has kept the problem as yet within its province and has acted in a supervisory capacity. Four important conferences have been held with denominational officials of social service and religious education, and a joint program based solely upon these boards and upon coöperating missionary councils and Christian Associations, is nearing completion and will soon be ready for submission to the Council.

Prisons, Prisoners, and Juvenile Delinquents

The Commission has long felt the need of organizing the churches for service in this field. The words of Christ, "I was in prison and ye came unto me," ring in our ears. The churches should press the idea of redemption into penal legislation, courts, jails, and prisons. Every chaplain in a penal institution should have had special training for his work. There should be a

committee representing the churches wherever there is a jail or lock-up, to keep in touch with prisoners, to do religious work and social service, and to watch the jail and its management. Every council of churches should have its contacts with courts and at least one trained worker to deal with juvenile and other delinquents. Every church, thinking of the prevalence of crime, should become a well organized neighborhood center where children and youth may have abundant church activities and uplifting social opportunities.

These are the main features of the church program, which is yet to be developed as soon as the Commission can get the resources. The Commission has long had a distinguished Committee on Delinquency. At one time Rev. Carl H. Barnett, who has since done exceptional work in this field in Indiana, gave a part of his time, as a member of our staff, to a study of jails in many states and to a state survey of the jails of Connecticut in collaboration with the Connecticut Council of Churches. A pamphlet entitled "A Handbook for the Guidance of Committees Undertaking Personal Work for Prisoners in Local Jails" was produced in 1924 and is still in use. The Executive Secretary has participated in annual Prison Congresses and gave the opening address of the Congress at Jackson, Miss. Assistance has been given every year in the observance of Prison Sunday, December 6.

An effort to finance a staff worker in this field in 1931 did not succeed. Little can be done until such a man or woman, a specialist of ability and experience, can be secured.

Institutions for Dependent Children

The Commission organized its Committee on Child Welfare as early as 1922, at the urgent request of denominational departments responsible for such work. The Committee undertook to complete the study of orphanages begun by the Interchurch World Movement. In 1924, arrangements were made with the Child Welfare League of America, through an appropriation by the Commonwealth Fund, by which Mr. H. W. Hopkirk of their staff was assigned to give most of his time to the churches in coöperation with the Commission on Social Service. Since 1929, this work has been continued by the Child Welfare League of America without special financial assistance.

Progress was slow during the first part of this period. Many institutions were isolated and the churches had very little to offer them as they sought to improve their work. Gradually confidence has grown and an admirable work has been done. Surveys have been made of the institutions of the Northern

and Southern Presbyterians, the Reformed Church in the United States, and the General Convention of the Christian Church. The surveys deal with housing, policies on admission and discharge with special emphasis on case studies of both the home and the child, supervision, education, placement, religious welfare, health, a growing tendency to participate in community organization and community-wide funding and the more complete use of church institutions for the care of dependent children. An effort, increasingly successful, is being made to develop the best standards in church child-caring organizations, to forestall the building of unnecessary institutions, and therefore to secure surveys to determine what, if any, new agencies in this field are needed.

Revised Social Ideals of the Churches

Shortly after the close of the Quadrennial Meeting at Rochester in 1928, the Commission on the Church and Social Service began the revision of the Social Ideals of the Churches, as requested by the Quadrennial Meeting. A revision committee was appointed, consisting of:

DR. EDWARD T. DEVINE, <i>Chairman</i> ;	REV. HUBERT C. HERRING,
REV. WORTH M. TIPPY, <i>Secretary</i> ;	REV. HERMANN N. MORSE,
REV. FRANK MASON NORTH,	MRS. W. A. NEWELL,
MISS LUCY P. CARNER,	REV. CHARLES STELZLE,
RT. REV. CHARLES K. GILBERT,	MISS OLIVE VAN HORN.

This committee set to work and for the space of a year held many meetings and hearings, and worked patiently at the re-formulation. When the preliminary draft had been completed it was printed and sent down to the constituent bodies of the Federal Council, through official channels, and to many pastors, social scientists and discussion groups for study and criticism. When the criticisms had been returned, they were carefully studied and the whole document painstakingly re-edited.

This revision was then studied by the Federal Council staff and by some of the Council's most trusted advisors, and in final form was submitted to the Commission on the Church and Social Service at its meeting on September 30, 1932, and adopted.

REINHOLD NIEBUHR, *Chairman*;
 WORTH M. TIPPY,
 JAMES MYERS,
 L. FOSTER WOOD,
Secretaries.

RACE RELATIONS

It is only twelve years since the Boston Quadrennial Meeting of the Federal Council authorized the formation of this Commission. During that short period the Protestant churches of the United States have moved forward from the clouded atmosphere of considerable confusion as to what was the function of the Church in dealing with race problems to a clearer light in the application of principles of Christian justice and goodwill to these difficult and delicate questions. The major field of conflict has shifted from missionary provision for the education of Negroes, Indians and other underprivileged groups, to questions of equality of opportunity in community life. The voice and action of the churches should more and more determine policies and practices in these fields, as was the case in Negro education.

The continued increase of immigration of Mexicans into the United States, as they are exempt from the quota law, will doubtless result in a large permanent Mexican resident population, particularly in the Southwest and along the Pacific Coast and in some industrial centers. Their difference in culture, in complexion and in economic status causes them to be regarded with prejudice and develops situations calling for the application of justice and goodwill.

Our Federal Government has changed policy in treatment of American Indians, the aboriginal Americans, from one of segregation and separation to one of education, development and integration into the general life of the surrounding communities. This brings a new opportunity, not only to the Indians, but also to the churches in the process of integrating these original Americans into the general life of America.

The relation between white and Negro groups has continued to receive the main attention of the Commission because of the larger numbers of the two races involved and because the results in this field disclose methods and principles which will be applicable to race problems between other groups in the work of the churches both at home and abroad. The achievements of the past years have given the Commission on Race Relations and the Federal Council a commanding place in all the work of bringing about better adjustment between the races. During the past four years the work of the Commission has been stressed along the following lines:

Interracial Conferences and Committee Organization

The second National Interracial Conference at Washington, D. C., December 16-19, 1928, was the first significant interracial event of this quadrennium. This conference lifted the discussion of the race problem out of the realm of controversy into that of scientific social research. The Commission on Race Relations called together representatives of other organizations and offered to place in their hands all of the interest, plans and experience developed in the first conference at Cincinnati in 1925. The Commission became one of the participating agencies. A central executive committee representing sixteen national organizations interested and active in race relations was formed. The Executive Secretary of the Commission became executive of the Conference.

The purpose and scope of the conference was "to bring together a group of workers in social and religious agencies for conference on Negro race problems in the light of social research; . . . to contribute information and interpretation; and to vitalize their activities through a synthetic view of the facts so that a close relationship may be permanently established in social research in the program of organization in action on this subject." The data prepared for the conference, supplemented by additional facts and extracts from the leading addresses were published by Henry Holt & Co. in a volume edited by the research secretary of the conference.

The third general interracial conference of church women was held at Oberlin, Ohio, in June, 1930. Like the two preceding conferences at Eagles Mere, Pa., the Oberlin Conference exerted a wide influence on the discussions and programs of church women's groups.

The gradual development of state interracial conferences and committees has been an outstanding feature of the past four years. The movement in Illinois is illustrative. Following a preliminary canvass of several cities and with the coöperation of a number of denominations and agencies, a conference of more than a hundred delegates was held early in 1930. The delegates represented the religious and social organizations of all parts of the state. In its findings the conference challenged the "unquestioned acceptance by the large majority of church members of the economic and social limitations and handicaps of the Negro," and the restrictions upon opportunities for employment for Negroes in industry because of attitudes of other workers. A state Continuation Committee took over responsibility from the national office. Two later conferences for the upstate and down-state sections were held in the autumn of

1931. Both conferences, after very fruitful sessions, appointed permanent committees and outlined plans of action for a permanent movement in the state. The upstate conference was made up of seventy-four delegates from fifty-two organizations, and the down-state conference was attended by thirty-two delegates from nine communities.

A vigorous development has taken place during the present year in the State of Ohio. Following a preliminary conference in January, a continuation committee has made plans for a state-wide interracial conference and for the formation of a permanent interracial council in January, 1933. The purpose of the state movement is "to correlate the activities of the several organizations in the state working along interracial lines and to provide a channel for united action; to provide a clear-ance for the experiences, ideas and methods; and to encourage interracial work in organizations in the various communities throughout the state." The types of organizations that are expected to participate in this council include religious, civic, social, educational, business and labor groups. A Continuation Committee has already held a conference of representatives from all the agricultural counties of southwest Ohio to confer about the possibilities of settlement of indigent Negroes in the cities of the state on near-by farm-lands, and has started a preliminary study of race relations in the institutions of higher learning in the state. The movement is closely affiliated with the Ohio Council of Churches.

Local conferences have been held in a number of cities like Baltimore, Md.; Washington, D. C.; Chicago, Ill., and Toledo, Ohio. Out of some of these conferences have come significant analyses of local problems and ways of meeting them. Plans are under way now for a similar conference in Boston, Mass.; for a district conference for several cities of the Connecticut Valley at Hartford, Conn., and for a state conference at Des Moines, Iowa.

The number of local interracial committees or commissions developed during the first nine years of the Commission has raised the question of a national movement. Some of the locals are quite active; some are less so. Some are organized under the auspices of local federations or councils of churches; others are not under any organizational auspices but are made up of representatives of a number of organizations, such as federations of churches, the Y. M. C. A., the Y. W. C. A. and local social agencies. The recognized need and feasibility of uniting all in a national coöperative effort is being worked out by the gradual affiliation of these local groups with the Commission. The steps as developed indicate that there is growing in a

normal, experimental way a national interracial movement. In all sections of the nation there are increasing numbers of active groups who are being informed and who are thinking along constructive lines in combating the evils of interracial maladjustment and in developing constructive programs of better understanding, justice and goodwill.

Justice in Race Relations in Economic Life

The Commission's program in this field has demonstrated its far-sighted quality and soundness during the past three years of the great economic crisis with wide-spread unemployment and emergency relief calling for strenuous service from churches throughout the nation. Under a standing Committee on Economic Life, Dr. Edward T. Devine, Chairman, many local groups in different states have been given counsel, advice and other help in their efforts to see that the underprivileged racial groups, especially Negroes, are given fair consideration in all plans and activities for relief and employment. After the first year the experience of a number of churches in dealing with the problems was studied, the successful methods analyzed, and statements sent to the newspapers and mailed to ministers and leaders among church women.

During the winter and spring of 1930-31, Negro farmers throughout the drought-stricken areas of the Southwest were informed and helped through the coöperation of bishops and presiding elders of Methodist churches and the leaders of Baptist churches in those areas in making their applications for seed, feed and fertilizer loans provided by Congress. The officials of the Department of Agriculture in charge of distribution of the loans heartily welcomed this coöperation.

The Commission is now in the third successful year of an experiment in arranging visits of representatives of the Extension Service of the Department of Agriculture in the Southern States to the conferences and conventions of rural Negro ministers. The first year the plan was tried in two states; the second year in six states; and this year in probably twelve or thirteen states. These representatives meet the rural ministers in their annual meetings, discuss with them the service which the Government can offer to Negro farmers, and seek to arrange closer contact between local district agents and Negro farmers in local communities. Testimony of both Government officials and church officers signifies that the plan is having far-reaching and beneficial effects.

These two coöperative efforts for improving conditions and race relations in the rural South soon disclosed the meager amount of first-hand information available about conditions of

life in those areas, on which a long-time program of the churches could be based. Consequently, after unsuccessful efforts to get other organizations to study the problems, the Federal Council's Department of Research and Education, upon the request of the Commission, is now making a study of some typical cotton-growing communities in Alabama, Arkansas, and Mississippi. These surveys were undertaken after conferences with selected white and Negro leaders in those states whose coöperation was heartily given. The field work of gathering data has now been completed by competent local persons connected with agricultural extension and educational work. The data now being tabulated indicate that important facts will be disclosed for further constructive programs looking toward the removal of underlying causes of racial friction. Plans are being made for statewide conferences in each of the states where the survey has been made to lay plans to secure the coöperation of local agencies and individuals in carrying out whatever recommendations may be proposed on the basis of the facts found.

With provision now made for an additional staff member to give special attention to the work in this field, the Commission confidently looks forward to a most vital service to be rendered by the churches in bringing greater justice and fair play in the contact of the races both in industry and agriculture. The plans propose the setting up in as many communities as possible of local workers' advisory committees that will promote study projects through white and Negro churches by means of discussion groups, lectures and interracial group meetings to secure better application of ethical ideals to race contacts in economic life.

Race Relations Sunday

This has become a national annual event in the calendars of several denominations and other religious and social groups. The increasing demands for plans and suggestions for the observance of the day and the reports received from a large number of cities, north, south, east and west, indicate the wide extent of the celebration. A joint Advisory Committee, representing ten of the church denominational boards and agencies, now assists in preparing the material each year.

Race Relations Sunday has been promoted in order to provide mass contacts under circumstances where the experience of different racial groups will be pleasurable in contrast with painful experiences on other occasions. The underlying idea is that the churches and other agencies can furnish such occasions for friendly contact in contrast with conflict and friction at other times and places. The occasion has become an outstanding edu-

cational project in race attitudes. The eleventh annual observance of Race Relations Sunday is now being promoted for February 12, 1933.

The Church Women's Committee

This Committee has for the first time had an executive secretary during the past quadrennium, thus making possible a great extension of this part of the Commission's program. Representation on the Committee has increased until it includes twenty-four denominations and interdenominational groups with a total membership of sixty. Bi-monthly meetings bring together a large proportion of the members residing near headquarters who plan the work and give much personal service.

Chief among the Committee's interests has been the holding of women's conferences. One general conference in 1930, held at Oberlin College, Ohio, brought together 109 delegates from nineteen states and the District of Columbia, representing thirty-seven denominations and national organizations which have a vital interest in race relations. This conference received wide publicity and gave a new initiative to interracial work in the many groups represented by the delegates. Among the important measures advocated was a study of the practice and policies of church organizations in the training and placement of Negro church workers, including missionaries.

Three state conferences in New Jersey have resulted in the building of a strong state committee which each year has assumed more responsibility for carrying out a really effective program of education and action through the church women of the state. The New Jersey conference of 1932 was attended by three times as many delegates as the first one in 1929, and the interest of the church women is largely responsible for the work which is being done in nine interracial committees in strategic local centers. During this same period three local conferences of women have been held in New York City. The last one, in May, 1932, was sponsored by the three church federations of Manhattan, Brooklyn and Westchester County.

While these conferences and the resulting interest and activity have been directed largely toward adult groups, a sub-committee on curriculum has thought especially in terms of education for right racial attitudes among children and young people. Study has been made of Sunday-school lesson outlines and of racial representation on curriculum-making bodies in the denominations. Stories and editorials prepared by members of the Women's Committee have been published in many denominational journals. The International Council of Religious Education has shown its desire to coöperate by inviting the secre-

taries of the Commission to serve as members of different age-group committees. Two leaflets in this area of interest, "Tomorrow in Race Relations," and a digest of Bruno Lasker's "Race Attitudes in Children" are described in another section.

A special project of the past year has been to arouse the concern of church women to the discrimination against Negroes who require hospital care. After a study of the situation in different parts of the country a leaflet was prepared entitled "Can This Be True in Your Community?" These leaflets have been ordered in quantities of from 1,000 to 3,000 by a number of denominations and will be used by women's societies for a study of local conditions.

The secretary and members of the Women's Committee share responsibility in many parts of the general Commission work; the *Interracial News Letter*, the study of conference arrangements involving racial groups, Race Relations Sunday literature, and the economic life program being some of the special interests.

The Crusade Against the Lynching Evil

Progress is shown in the downward trend in the number of victims of lynching between 1922 and 1932. The increasing number of states free of the evil, together with the increase in the number of preventions of lynchings, clearly indicates that it is possible for America to become a lynchless land. The Commission has intensified its efforts against the evil particularly in three investigations of local incidents in 1931: one in Missouri of a Negro burned on a schoolhouse; another of a Negro killed and burned in Maryland; and a third of a white man hanged by a mob for murder in North Dakota. All three investigations brought out in sharp features the fact that in each community the church forces had been more or less apathetic. One investigator mentioned "the futility and irrelevance in much that has made up the religious concern of the churches" and "lack of moral leadership" as underlying causes of the outbreak of lawlessness.

The number of victims was fifty-seven in 1922, eleven in 1928, twenty-one in 1930, thirteen in 1931; and there were seven victims of the mob during the first ten months of 1932. There has evidently been a permanent decline in the direction of a lynchless land. The Commission cannot claim that its work was the principal factor in producing these results, but the activities and influence of the churches in arousing the public conscience have undoubtedly played an important part in this decline. The number of states on the honor roll of states free of lynching has fluctuated for ten years. From thirty-nine

states free of the evil in 1923 the number rose to forty-three in 1928; then declined to thirty-eight in 1931 and rose to forty-two in 1932. Even more significant is the fact that only two states—Florida and Mississippi—have never been on the roll. Eleven of the states where lynching was prevalent have been for varying periods of ten years on and off the roll of honor.

Aroused by the agitation of the Commission and several other organizations, the pressure of public opinion has resulted in an increase in the number of lynchings prevented. In some years, there were more preventions than atrocities committed. For example, fifty-seven preventions, in contrast with thirteen victims reported in 1931, were by action of officers of the law, indicating their response to the pressure of public opinion. The continuing response of the newspapers to the agitation of the churches has probably been one of the most outstanding results in the past four years.

Publications and Publicity

The Commission has been very seriously handicapped by lack of funds to publish literature. By various experiments it has found certain forms and types of material that will be widely used by the several church groups. Certain types of flyers and leaflets, also, can be used in wide-spread free distribution to educate those who will only read as they run. Besides annual reports that have been published and widely distributed, the Commission has published four pamphlets giving plans and suggestions for Race Relations Sunday. These have been issued in editions of from five to ten thousand yearly. The following leaflets have been issued: "Tomorrow in Race Relations," 1929, an outline for study of race opinion in the local community; "Looking in on Ourselves," 1929 (two editions) a brief popular discussion outline; "Race Attitudes in Children," 1930, a summary of a larger work of this title by Bruno Lasker; "For Better Race Relations," 1930 and 1931, (two editions) a summary of the activities of the Commission; "Select Reading List," 1929 and 1932 (two editions). "Enter the Mexican," 1929, was produced in an edition of 10,000, nearly all taken by the various denominations.

Until June of this year, in coöperation with the Department of Research and Education, Race Relations numbers of *Information Service* were issued about four times a year. This year, it has been decided that this material would get wider attention if distributed in regular issues of *Information Service*. In January, 1930, in coöperation with the Social Service Committee of the Friends' General Conference, the Commission developed an *Interracial News Letter*, which gives "gleanings from

various press releases and other sources for the purpose of informing busy but sincere people of the many interesting things going on among folks in our midst who because of prejudice move in a somewhat different world." The circulation has increased from about 500 to about 1,500.

News releases on important events in the interracial field are regularly sent to the daily newspapers, the religious press and the Negro weekly press. Magazine articles are prepared from time to time and published in both the general magazines and church periodicals. The release to the press of extracts from the reports of the investigation of three outstanding lynchings of 1931 received wide-spread publicity in the newspapers throughout the country.

Appreciation of Negro Achievement

A five-year agreement with the Harmon Foundation for coöperation in the administration of the Harmon Awards for Distinguished Achievement among Negroes and the promotion of fine arts exhibitions which grew out of the awards was fulfilled with the presentation of awards on Race Relations Sunday, February, 1931. Awards were not offered by the Foundation for the sixth year. Sixty-four Negroes were given awards in the seven major fields of literature, music, fine arts, education, business and industry, science and invention, religious service, rural life; one Negro and two white persons were given awards in Race Relations; 714 candidates were considered for awards; hundreds of names were presented. Scores of letters from Negro recipients of awards and fine arts prizes indicate a nationwide stimulation of the desire to achieve.

One of the by-products of the Harmon Awards was the discovery of considerable fine arts material of high quality produced by Negroes, and the promotion of art exhibitions to offer it to the general public. Over seventy Negroes were discovered and certified by competent judges as creators of fine arts of good or excellent quality; more than 200 Negroes gave offerings of their work. Three exhibitions were held in New York under the administration of the Commission and one the closing year under one of the leading art galleries. Following each of the New York exhibitions, collections were sent on tour. In three years, these collections were exhibited in twenty-five cities and viewed by over 75,000 people about equally divided between white and Negro groups.

During the administration of the Harmon Awards it was not feasible to offer any of the awards to Negro dramatic and musical performers because of the difficulty of holding auditions. The Commission, therefore, began an experiment to

bring interracial appreciation to Negro performers of dramatic and musical talent. Mr. Richard B. Harrison, star of "The Green Pastures," who was having such popularity in New York last year, offered to appear in a dramatic recital under the auspices of the Commission, accompanied by the Weir-Jeter Trio, a talented Negro string ensemble. The recital given at one of the leading theatres was so heartily received by the public that a second recital was given at International House. The methods and plans by which this was promoted were outlined and sent to local interracial committees in other cities, among them Chicago, Milwaukee, St. Louis, Kansas City, San Diego, and Los Angeles. These committees took occasion to present Mr. Harrison to the public when he visited their cities. A standing committee on Interracial Appreciation of Negro Achievement has been formed and is now working on plans for other presentations featuring Negro talent. The publicity given the art exhibitions gained attention abroad and leaders in South Africa requested a collection of fine arts and books by Negroes for display in African cities. In 1930 a collection was sent. It was shown at Johannesburg and several other cities and received high commendation by whites as evidence of the black man's ability to master modern culture.

Other Developments

With the help of a special committee of five experts, a study of the function, methods, organization and program of the ten years' activity of the Commission has been made, and the recommendations presented to the Quadrennial Meeting are based upon that review.

Following the preliminary survey of segregation in fellowship, membership and other features of church life, made in 1928, the Commission has sought, with the coöperation of other agencies, to secure funds for a thorough study of race relations in religious organizations. At the present time the appeal for this purpose is being considered by the Institute of Social and Religious Research.

Many religious and social agencies have had great difficulty in making arrangements for conferences and conventions where non-white persons could attend without racial discrimination. The Federal Council called a conference of representatives of over thirty organizations. They formed a joint committee and, with the coöperation of the Commission on Race Relations, worked out a set of principles and a plan of practical procedure to guide agencies facing the problem. This was sent to about seventy organizations. Three national church bodies have

already taken positive action based upon this statement and others are seriously considering it.

A visit of Dr. Haynes to South and Central Africa for a survey under the auspices of the International Survey of the National Y. M. C. A. and Y. W. C. A. indirectly focused attention upon the relationship of our methods of adjusting race problems in America and some of the crucial race problems in those regions.

The office of the Commission has become a clearing-house for information, advice and counsel through correspondence and the personal contact of its staff to church organizations, religious groups, missionary boards, interracial committees and a host of individuals throughout the nation. After several years of work together, the staff, though small but working as a unit, is frequently commended by leaders of the church for services rendered.

Close coöperation has been sustained with the Commission on Interracial Coöperation of the South through frequent consultation between officers and interlocking members of the two Commissions, through correspondence, and through participation in common projects.

A definite trend toward emphasizing the constructive methods of race adjustment for widening the opportunities of self-expression and equality of treatment for individuals of various underprivileged racial groups is clearly discernible. The increase of opportunities for fellowship through the churches between white and Negro peoples, between Mexicans and white groups, and between American Indians and whites shows this tendency in a striking way.

On the other hand, the conflicts of racial groups in the Far East, the inequalities in opportunities for culture, for economic parity and for civic justice between minority racial groups and dominant racial groups in America, in Europe, in Asia and in Africa, challenge the churches with a world condition which only an application of the ethic of justice and the spirit of goodwill can remedy. The followers of Jesus Christ, therefore, as individuals and as organized groups as never before should seek to spread the facts about race problems and to apply Christian ideals to civic, economic and social relationships.

GEORGE C. CLEMENT, *Chairman*;
MRS. EVA HILLS EASTMAN, *Chairman*,
Committee of Direction;

GEORGE E. HAYNES,
KATHERINE GARDNER,
Secretaries.

INTERNATIONAL JUSTICE AND GOODWILL

The international developments of the past four years have not been wholly upon the side of peace or of war. Men and nations have been moved by conflicting forces, at times toward world discord and misunderstanding, at other times toward world justice and peace. There have been peace pacts, but there has also been military action between certain of the nations signing these pacts. There have been disarmament conferences, but there has also been a steady and ominous strengthening of military forces and a feverish reliance upon the security reputed to inhere in these military forces.

In this baffling and ever-changing world situation, the churches have tried to bear aloft the banners of peace, of righteousness, of human brotherhood. They have preached a gospel of goodwill. They have borne witness to their faith that war can be outlawed, that peace with justice can be achieved.

I. 1928-1931

The Peace Pact

The Peace Pact, renouncing war as an instrument of national policy, was hailed with prayerful thanksgiving by the churches of America and of other lands. More than 180,000 members and friends of various communions signed the memorial distributed by the Commission on International Justice and Goodwill petitioning the Senate to ratify the Pact. The Administrative Committee characterized the negotiation and ratification of the treaty as "a major event in the history of the United States and of the world."

A message "To Christians of All Lands," setting forth the spiritual benefits that might be expected to result from the legal banishment of war, was drafted by the Commission and sent to the officials of Protestant churches in Europe, South America, India, China, and Japan, and to ten thousand ministers in the United States.

The Commission has sought to invest the Pact with a spiritual significance commensurate with its importance as a political document, and it has urged upon Christians generally the acceptance, for themselves, of the peace pledges entered into by the government.

Reduction of Armaments

The reduction of armaments by international agreement has been regarded by the Commission as a necessary corollary to

the Pact. In anticipation of the convening of the London Naval Conference, the Administrative Committee said, "The renunciation of war is a great step forward in the realization of the Kingdom of God upon earth. The reduction of armaments will hasten the day when that Kingdom will have been fully realized."

The churches have been grateful for each step taken by the nations in the reduction of their military forces. The Commission instituted a campaign of education among the churches designed to familiarize church members with the provisions of the London Naval Treaty. The churches urged the ratification of the treaty, not because they saw in it the full embodiment of their own ideals, but rather because the treaty represented one more step toward the disarmament goal. The Administrative Committee deplored the fact that nearly a billion dollars would have to be expended were the United States to build all of the ships permitted this country under the treaty. Attention was called to the fact that the building of the projected ships "is permissive, not mandatory." The ratification of the treaty by the United States and the subsequent refusal of this country to be stampeded into a billion dollar naval program have occasioned deep satisfaction among the Christian thinking people of the nation.

Sunday, November 8, 1931, was widely observed as a special Day of Prayer for the World Disarmament Conference. The Call to Prayer was signed by the presiding officers of more than a score of communions on the invitation of the Commission. These church officials were of one mind in affirming that "the economic security and the social well-being of men and of nations cannot be achieved until the peoples of the earth lay aside their instruments of war." Christians were urged to pray "that the governments represented at the Disarmament Conference may succeed in so scaling down armaments and armament budgets as to enable them to give greater attention to the spiritual, social, and humanitarian needs of their respective peoples."

Regarding the Disarmament Conference, the Executive Committee of the Federal Council, in December, 1931, recommended to the churches for their consideration the following policies:

1. Actual reduction, not mere limitation, of sea, land and air armaments.
2. An immediate initial reduction of significant proportions in the existing military budgets of the nations.
3. Immediate abolition of all governmental preparations and appropriations for poison-gas and disease-germ warfare.
4. Establishment of a Permanent Disarmament Commission to supervise the observance of the disarmament agreements.

Approval was also given to the one-year armaments truce adopted by the United States and forty-nine other governments.

Twenty-seven thousand copies of the petition embodying the Commission's fourfold program in connection with the World Disarmament Conference, providing for the signature of over a half-million names, were distributed to the churches of the various communions. Dr. Henry A. Atkinson, General Secretary of the Church Peace Union, was authorized by the Administrative Committee to act as the correspondent of the Federal Council at Geneva during the period covered by the earlier stages of the Disarmament Conference.

Conscience and Citizenship

The recent authoritative interpretation of the law of naturalization, denying citizenship to persons who have conscientious scruples against military service, created a situation which could not be ignored by the churches. Both the Administrative and the Executive Committees of the Federal Council have staunchly defended those who, recognizing God as "the Lord of conscience," place loyalty to God above every other loyalty. The Executive Committee, in expressing its convictions on this question, held "that our country is benefitted by having as citizens those who unswervingly follow the dictates of their consciences, and who put allegiance to God above every other consideration, and that a policy of denial of naturalization to aliens of such character is contrary to the ideals of a nation into whose very structure the principle of political and religious liberty has been built." A considerable number of the bodies constituent to the Federal Council have officially endorsed the stand taken by it on this important issue.

During this period, the Commission has continued its opposition to compulsory military training in colleges and to all military training in high schools, it being contended that such training "tends to militarize the minds of our youth and conflicts with the spirit and intent of the Peace Pact of Paris." It has also been held that individuals holding conscientious scruples against participation in military training and military service "should have the same right and privileges as are accorded to Quakers, Mennonites, and Dunkards, and that the churches should give such individuals their moral support in claiming such rights and privileges."

Other Constructive Policies and Proposals

Other constructive proposals of the Commission approved by the Administrative Committee have included: American ad-

herence to the Permanent Court of International Justice; negotiation of a consultative pact in which the signatory nations would pledge themselves promptly to "consult with one another in the event of a threatened breach of the Pact and to agree on concrete procedures for such consultation"; and the adoption of a law "authorizing the President upon the approval of Congress, to forbid the export, to a nation that violates the Peace Pact, of capital, arms, munitions and raw materials needed for their manufacture."

Upon the recommendation of the Commission, the Executive Committee of the Federal Council, at its annual meeting, December 3, 1930, declared that it did not "consent to the theory of Germany's exclusive responsibility for the war." The action of the Federal Council in this respect was transmitted to church leaders in Germany and on the Continent. The resolution was favorably received and extensively quoted by the European secular and religious press.

Taking cognizance of the efforts to secure the adoption by Congress in times of assured and prolonged peace of detailed plans for the military mobilization of the man power and the material resources of the nation, the Administrative Committee declared such a proposal as being "fraught with grave dangers to our country."

World Friendship Projects

The Committee on World Friendship among Children, instituted in 1925, carried out with large success three international projects: Doll Messengers of Friendship with Japan (1926-27), some 13,000, followed by a remarkable reciprocal project from Japan, Doll Ambassadors of Goodwill; Friendship School Bags for Mexico (1928), some 30,000, followed by a reciprocal project from Mexico; and Friendship Treasure Chests for the Philippines (1930), some 28,000, containing about 750,000 gifts of books, school materials, toys and other things appreciated by children.

The plan of the Committee is to have a project once in two years. For special reasons an interim project with Porto Rico took place in 1931, the symbol being Friendship Treasure Chests. There were contributions for lunches for famished children, amounting to about \$20,000, in addition to about 6,000 chests.

A fourth project is under way as this report is being written, Friendship Folios for China.

In connection with each project thousands of letters went from the children of the United States and thousands came from the children of the project countries.

Through the generosity of Mrs. Anna F. G. Van Loan, the Zelah Van Loan World Friendship Award has been established. It will be administered under the auspices of the Committee on World Friendship Among Young People. The first prize essay contest under this award was conducted in 1930-31. Young people, fourteen to nineteen years of age, from thirty-six states in the United States and from ten South American nations, participated in this project. A thousand dollars in prizes were distributed among the forty-five successful contestants.

Peace Education

Armistice Sunday is being observed each year by an increasing number of churches. The Armistice Week literature issued by the Commission is widely used. The Armistice pamphlet in 1929 bore the title "Making the Peace Pact Effective," in 1930, "The World Peace Pact and the Program for World Peace," and in 1931, "Disarmament and World Peace—The Opportunity of the Churches."

The staff of the Commission coöperated in the convening of the Second National Study Conference on the Churches and World Peace, held in Columbus, Ohio, in 1929, and the Third National Study Conference on the Churches and World Peace, held in Evanston, Ill., in 1930. These conferences were held under the auspices of the denominational peace committees. The reports and recommendations of these conferences constitute a comprehensive survey of world problems from the standpoint of Christian ideals and motives.

II. 1932

The Sino-Japanese controversy, the question of the war debts, and the World Disarmament Conference have engaged the serious attention of the churches during the past year. Thoughtful Christians have seen in these circumstances a challenge to the peace movement.

The Sino-Japanese Controversy

Long and intensive study was given by the Commission to the main issues of this dispute. The Administrative Committee, in January, cordially supported the so-called "non-recognition" policy as announced by Secretary of State Stimson on January 7, according to which he declared that the United States would not recognize "any situation, treaty or agreement" with respect to Manchuria that had been brought about by non-pacific methods. This policy was interpreted by the Administrative Committee as "a step forward in implementing and making effective the ideals and purposes expressed in that Pact."

The situation in the Far East having grown worse, the Administrative Committee, in early February, again assured the Washington government of its support in the efforts then being made to prevent further military conflict between China and Japan. Later in the same month, the Administrative Committee set forth its considered judgment regarding the Far Eastern crisis in a "Message to the Churches." The convictions expressed in this message were transmitted to the churches "for careful consideration and appropriate action." They embodied the following principles: that "the United States should coöperate with the other nations in the closest possible way, using every available method of peace for maintaining the integrity of the Pact of Paris"; that "under no circumstances whatsoever should the United States allow itself to be drawn into a war with either China or Japan, nor should it join with the other powers in any measure of military coercion"; that support should be given to Secretary of State Stimson in the policy of "non-recognition"; that it is "contrary to sound public policy for the United States, while protesting the violation of treaties, to permit its nationals to supply the military instruments employed in their violation"; that the United States should "forbid the exportation of arms and munitions to China and Japan and condemn loans to either country which might be used to assist in military operations"; that, in the event of the failure of every other measure designed to restore peace and in the event that "the other nations by concerted action should declare that either party to the conflict has resorted to force in violation of its treaty obligations, and should consequently sever trade and financial relations with such nation. . . . the United States, as a last resort, should declare an embargo on trade with that nation."

It was also voted to send to the National Christian Councils of both China and Japan the following cablegram:

"In this hour of crisis the Federal Council of the Churches of Christ in America desires to express again its deepest sympathy with our Christian brethren in China (Japan). We are bound to you by the ties of a fellowship in Christ which nothing can break.

"While humbly confessing the sins of Western peoples in their national policies, we feel the time has now come for Christian people in all nations to unite in upholding the new peace machinery of the world. We join with you in prayer that further warfare may be avoided and lasting peace be speedily secured."

The reply from the Japan Christian Council stated that that organization was petitioning the government for a "speedy settlement in the spirit of the League Covenant, Kellogg Pact and Nine-Power Treaty."

War Debts

The reparations problem has harassed Europe since the close of the war. Practically, if not technically, allied with this problem has been the question of the war debts owing the United States.

The Administrative Committee, after acknowledging the receipt of the "Appeal for the Remission of Reparation Payments and International War Debts," addressed to Christians in their own and other lands, and signed by more than fifty Christian leaders of the major church bodies in England, transmitted to these churchmen a reply in which the conviction was expressed that "a revision downward both of war debts and reparations is essential."

The Administrative Committee frankly admitted that within its constituency "there is as yet no complete agreement as to the practical solution of the [war debt] problem." In approaching the question, the Committee was agreed "that in the present world distress and turmoil the Christian Church must lay special stress upon its teaching of the oneness of the human family and the interdependence of nations." In this spirit it was proposed that "the United States should be prepared to accept a new settlement." It was made plain that new war debts agreements "should be accompanied by assurances on the part of the debtor nations that the money thus remitted will not be spent directly or indirectly for increased war preparations."

In concluding its reply, the Administrative Committee said, "In taking this stand we look earnestly to the day when nations no less than individuals shall be truly Christian in their mutual relations and attitudes, shall recognize that they are members one of another and shall be ready in a spirit of brotherhood to bear one another's burdens."

Reduction of Armaments

The churches rejoiced in the convening of the first World Disarmament Conference of history. The Federal Council's program with respect to the reduction of armaments was placed in the hands of the members of the American delegation and transmitted to the officers of the Disarmament Committee of the Christian International Organizations at Geneva. This Committee presented to the Conference for the Reduction and Limitation of Armaments a number of petitions and resolutions representative of the moral and religious convictions of many Christian bodies.

Hailing with satisfaction the proposals submitted at the Conference for the abolition of weapons peculiarly fitted for aggression, the Administrative Committee said, "The drastic reduction

or total abolition of such weapons would greatly enhance the significance of the Peace Pact, allay deep suspicions and fears among nations less prepared to make war, prevent rivalry in armaments among all nations and tend to insure the success of the Disarmament Conference."

The subsequent proposal of the United States' delegation that there be a thirty-three per cent reduction of the armaments of all nations, including the complete abolition of all tanks, all chemical warfare, and all large mobile guns, was declared by the Administrative Committee to be a "bold and statesmanlike proposal." The churches of America were urged to give their support to this program. Upon the invitation of the Commission, the official heads of more than twenty Protestant bodies issued a statement assuring the President and the United States' delegation at Geneva of the moral endorsement of Christians generally of these far-reaching and constructive proposals. Correspondence on file with the Commission indicates that the support of the churches in this respect has been welcomed in official circles.

Peace Education

The Commission has pushed forward with its program of peace education. Thirty-five thousand copies of the 1932 Armistice pamphlet, "Next Steps in Getting Rid of War," were distributed throughout the Church at large. The peace program outlined in this document consisted of the following proposals: reduction of armaments; strengthening of the Peace Pact; reconsideration of war debts; and American membership in the World Court. Concerning the strengthening of the Peace Pact, it was suggested that the principle of international consultation be incorporated in a multilateral treaty to be signed by all of the nations adhering to the Peace Pact. It was further suggested that the principle of "non-recognition" be integrated into the law of the nations. Christian people were asked to give careful consideration to the problem of the shipment of arms and munitions to treaty-breaking states. The proposals of the Committee on Economic Sanctions of the Twentieth Century Fund were referred to as deserving of special study by the people of our churches.

The heads of twenty-four evangelical bodies joined in issuing "A Call to the Observance of Armistice Sunday." These churchmen, in inviting the people of their respective communions to observe Armistice Sunday, said, in part:

"World justice and peace are of more vital interest to the churches than to any other groups. They alone cannot put an end to war, but neither can war be ended without their active coöperation. The service they have to render in creating the will to peace and the spirit of world brotherhood and coöperation is all-important."

The worship service for use on Armistice Sunday prepared by the Commission was used in many local churches.

Further numbers have been added to the "Brief Summaries for Busy Men and Women." These pamphlets, written in plain, simple language, many in conversational style, have been held by many persons to be the most acceptable literature on the peace problem anywhere available. The following titles have been added this year:

- "How to Work for World Peace."
- "Tangled Skeins in Manchuria."
- "Mary Quizzes John About Reparations and Debts."
- "Harry and Jack Discuss the American Navy."
- "Mrs. Jones and Professor Smith Discuss Disarmament."
- "Uncle Joe's Solution of the Japan-China Struggle."
- "Mrs. Jones and Mary Discuss the World Court."
- "James, John and Henry Discuss the Christian and the Patriot."
- "Coming to Grips with the War System" (Revised).
- "What About Scrapping the Monroe Doctrine."
- "Mary and Professor Smith Discuss Sanctions."
- "A Town Meeting to Study War and Peace."
- "Mary Answers Questions About the League of Nations."
- "Harry, Jack and Others Discuss Security."

A thousand copies of each of ten numbers of this series have been distributed through one of the larger peace organizations. To aid in an understanding of the disarmament problem, the Commission prepared a sixty-page discussion pamphlet entitled "The Churches and the World Disarmament Conference."

World Goodwill Sunday, May 15, was observed this year by an increasing number of churches and young people's societies. The Commission issued material containing a brief statement of the history of Goodwill Sunday, together with a number of concrete project suggestions as an aid to the observance of this day.

In its educational efforts the Commission, wherever and whenever possible, has worked through the peace committees of the various denominations and of the city and state councils of churches.

The secretaries have carried on their work under the constant pressure of many calls for addresses, sermons, lectures and articles for the press and innumerable meetings for conference. One of the secretaries has served as secretary of the Committee on China Famine Relief, U. S. A., that was instituted in 1928 jointly by the Federal Council, through its Committee on Mercy and Relief, and the Foreign Missions Conference of North America.

ALANSON B. HOUGHTON, *Chairman*;
SIDNEY L. GULICK, *Executive Secretary*;
WALTER W. VAN KIRK, *Associate Secretary*.

RESEARCH AND EDUCATION

It seems fitting to preface the account of activities in this Department with some observations on present trends of thought and activity as they affect such an agency as this. Probably no sphere of activity has been more affected by the events of the last three years than that of social and religious research and education.

To begin with, the often-expressed need for facts upon which valid judgments concerning social questions could be based has been modified by several factors. One is the increase in sources of information on social questions, together with a widening range of reading on the part of our ministers and religious leaders. While this tendency cannot be measured it can scarcely be doubted. It means that the kind of service the Department renders is less unique than formerly.

A second factor is the greater concern for interpretation of facts and events, owing to the grievous dislocation of our social and economic life. This means that factual reports in themselves are less adequate than in a time of greater social stability.

A third factor is the growth of radical social opinion within the churches as reflected in vigorous demands for fundamental social changes incorporated in the findings of church conferences, in sermons and addresses and in the religious press. This tendency has doubtless led to a lessening of interest on the part of many in the results of laborious research and in the time-consuming processes of educational work.

Over against these influences, however, must be set others of a contrary sort. One is the marked tendency to place relatively less confidence in mass measures of social and moral reform and relatively more confidence in education. It is felt quite generally that efforts at control or abolition of social evils by political action have, in America, outrun the process of individual education. This very apparent trend exists side by side with increased interest in and demand for far-reaching measures of social control in business and industry, that is, in social-economic planning. It remains to be seen whether the lesson that has been learned by painful experience in the field of moral reform will carry over into the area of social and economic reconstruction where there is likely to be much experimentation in the years just ahead.

Another new trend is the growing interest in adult education owing in large part to the concern for economic reconstruction which must be effected by the adult generation which is in

command of business and industry. Fresh impetus has been given recently to the movement for adult education by assurances from the psychological laboratory that adult learning is possible on a larger scale than had been supposed.

Still another factor in the situation, bearing directly on the work of this Department as a part of the Federal Council's organization, is the conviction that where the wide dissensus within its constituency on many vital questions makes specific pronouncements impracticable it is nevertheless important that research, analysis and interpretation in these difficult and controversial fields be carried on with relatively greater emphasis. The Department is desirous of giving a larger service, with a wider range of subject matter and more timeliness, than has been possible hitherto. Owing to the increased interest in social questions the religious press and the pulpit in their desire to deal with difficult questions promptly and decisively are hampered by inadequate knowledge of the facts and factors involved. In other words, the need for research and for the organization of the results of research for educational use is perhaps greater than ever.

These current tendencies, conflicting as some of them are, are set down here as a background against which the future policies of the Department must be worked out.

Among the products of the Department during the quadrennium, in addition to the regular issues of the weekly *Information Service*, the following may be mentioned:

The Social Work of the Churches, published in 1930, a handbook of information including an account of the social work carried on by denominational and interdenominational agencies, a summary of "social creeds," a directory of social agencies and an annotated bibliography. This work, limited as it is by the scarcity of detailed information about social work carried on directly and indirectly by religious bodies, is the only thing of its kind at present available.

A report in 1930 on the famous "Centralia Case," growing out of the Armistice Day tragedy in Centralia, Washington, in 1919. This study was made in response to an urgent request from the churches of that area for an impartial inquiry into the merits of repeated charges that the men convicted at that time were unfairly tried and unjustly imprisoned. The study was a thoroughly coöperative undertaking, sponsored by a local committee which made extensive use of the findings.

A report on the *Public Relations of the Motion Picture Industry*, published in 1931. The study on which this report was based involved extensive research in the organized public relations of the industry and the process by which the industry deals with public and private groups seeking to influence the standards of motion pictures. The report concluded with a recommendation that the Federal Council should reconsider the responsibility of the Protestant churches for the improvement of standards in the industry.

Pursuant to this recommendation the Commission on the Church and Social Service is now at work upon the problem.

A report, published in *Information Service* in February, 1930, of an inquiry into the extent of the long working day and the long week in the steel industry. This study yielded the disheartening information that in spite of the crusade of 1923, long work periods were still very general.

Monographs and special articles, published in *Information Service* on unemployment, labor disputes, experiments in industrial relations, and the war debts; analyses of critical situations in India, Russia and the Far East; digests of reports of the Wickersham Commission; and other subjects of current interest requiring careful research as a basis of clear understanding.

A Guide to the Literature of Rural Life, referred to below in the account of the Rural Committee's activities.

Our Economic Life in the Light of Christian Ideals, now fresh from the press,—a study course for discussion groups in churches, colleges and Christian Associations. This little book was prepared by a group of writers including members of the Federal Council's staff and of the staffs of the National Board of the Y. W. C. A. and the National Council of the Y. M. C. A. It was undertaken as a specific contribution to the educational effort now facing the churches and religious organizations as a result of the economic crisis. It takes the place of a similar book published ten years ago and widely used.

The major current project of the Department is a study of the relation of Church and State upon which a report of progress will be made to the Quadrennial Meeting. This study is expected to yield, within a few months, an unique volume presenting an analysis of one of the most pressing and the most difficult of the questions now facing the American churches. The historical background of the controversy, the range of present theory and practice and an analysis of representative ministerial and lay opinion will be presented together with whatever consensus a widely representative committee can formulate. In this study the Department has had the assistance of some able historians, political scientists and others, who have given fresh evidence of the way in which the churches are now able to command the unstinted services of experts in many fields of inquiry.

The Committee on Religion and Medicine maintained jointly by this Department and the Committee on Public Health of the New York Academy of Medicine has been carrying on documentary research and a limited amount of laboratory work in connection with Presbyterian Hospital in New York.

At this writing a project is being planned in coöperation with Teachers College, Columbia University, to explore the possibilities of adult education in the churches of an area adjacent to New York from which requests for guidance and experimentation have come. If appropriate provision for such a project

can be made, some results of value to all our churches should be forthcoming.

In this connection it may be reported that in 1931 the Executive Secretary of the Department was given a professorship in Teachers College, Columbia University, where, in addition to giving courses in social ethics and the social function of the church, he is undertaking to guide students in graduate studies in religious education that are of interest and value to the churches. The project in adult education above referred to is an outgrowth of this relationship.

During the years 1929-1931, the Executive Secretary directed a world-wide survey of the foreign work of the American Y. M. C. A. and Y. W. C. A. For this purpose he was given part-time leave, in view of the close coöperative relations of the two Christian associations with the Federal Council. The nature of the survey was such that the direction of it was readily integrated with the program of the Department.

The Executive Secretary is chairman of the executive committee of the National Child Labor Committee, and a member of the Research Committee of the New York Welfare Council, and serves frequently on advisory committees of various organizations. He was chairman of the committee which supervised the survey of the Methodist churches of New York and Westchester Counties in 1931.

The Rural Committee, for whose work the Associate Secretary has executive responsibility, has maintained an active program throughout the quadrennium. Among the major activities have been two editions of the *Guide to the Literature of Rural Life*. Almost 10,000 copies of this bibliography have been distributed since 1929. This is generally regarded as an unusually large circulation for a bibliography.

During the past year the Committee undertook, at the request of the Commission on Race Relations, a study of Negro rural communities in the states of Arkansas, Mississippi and Alabama. This study has been made with the coöperation of interracial committees in the three states and the field work has been done locally by members of faculties of various educational institutions in the states. It is expected that the report will be completed early in the year 1933.

Among numerous coöperative activities of the Associate Secretary are the following: He was Associate Director of the American Seminar in Mexico in the summer of 1931. During the past two years he has served as secretary of the Town and Country Committee of the Home Missions Council. The Associate Secretary taught in the summer schools for rural ministers at the Bangor Theological Seminary in 1930 and at the Wiscon-

sin College of Agriculture in 1932. He attended numerous conferences and meetings during the quadrennium and made addresses on the rural church and rural life problems before many audiences of varied types. In addition to the material on rural life which has been prepared for *Information Service*, numerous articles have been written for magazines and newspapers.

A major activity of the Associate Secretary has been his service as Executive Secretary of the American Country Life Association, which began in 1929. It was expected when that arrangement was entered into that the service would be temporary until another person could be found. Due to the economic situation, however, no one has been selected, and the service continues on a part-time basis.

Other important items of the Associate Secretary's program were the preparation of statements in 1931 and 1932 on Organized Religion for the annual volumes on social changes of the *American Journal of Sociology* and articles on Protestant Social Work and Rural Social Work for the *Social Work Yearbook*.

Two other members of the Department's staff have specialized in economic and international problems, respectively, and in addition to routine work in their fields maintain coöperative contacts with other organizations and agencies.

These activities are indicative of the highly coöperative work of the Department. It conceives its function to be largely one of service to national agencies and movements, religious and social, and for this reason much of what the staff does cannot be incorporated in any formal record.

WILLIAM ADAMS BROWN, *Chairman*;
F. ERNEST JOHNSON, *Executive Secretary*;
BENSON Y. LANDIS, *Associate Secretary*.

COMMISSION ON RELATIONS WITH CHURCHES ABROAD—AMERICAN SECTION, UNIVERSAL CHRISTIAN COUNCIL FOR LIFE AND WORK

In spite of economic depression, rampant nationalism, and resurgent denominationalism, there has been much significant development in Christian world organizations expressing the inner urge toward unity and coöperation. During the period under review a new approach has been made to the organizational side of the process—something which is obviously indispensable if the unitive spirit is to have outward and visible manifestation in the on-going life of the churches.

Prior to 1929, the relations of the Council to religious bodies abroad had been carried on through various committees and commissions. In addition to the Council's commissions there existed in America a group of representatives of the same church constituency in the American Section of the Continuation Committee appointed at the Stockholm Conference on Christian Life and Work in 1925. There was confusion—more apparent than real.

After careful study there was originated a form of organization which would bring together these naturally related undertakings. The Federal Council merged its own committees and commissions into the new Commission on Relations with Churches Abroad. The American Section of the Continuation Committee on Life and Work merged with this Commission, which therefore came to hold a twofold charter: on the one hand, it was to be the channel for the Federal Council's contact with coöperation in other lands, and, on the other hand, the American Section of the embryonic world federation of churches represented in the Universal Christian Council for Life and Work—a natural evolution from the Stockholm Continuation Committee.

This new commission was formally set up in 1929 to represent the Protestant life of the United States. It did not, however, secure a secretary until the summer of 1930, when its activities under the new plan were inaugurated. To enable the reader to get a clear idea of what has been done since then, a selective list of activities would seem to be in order. Through its executive secretary, or other regularly-appointed members, the Commission has taken part in—

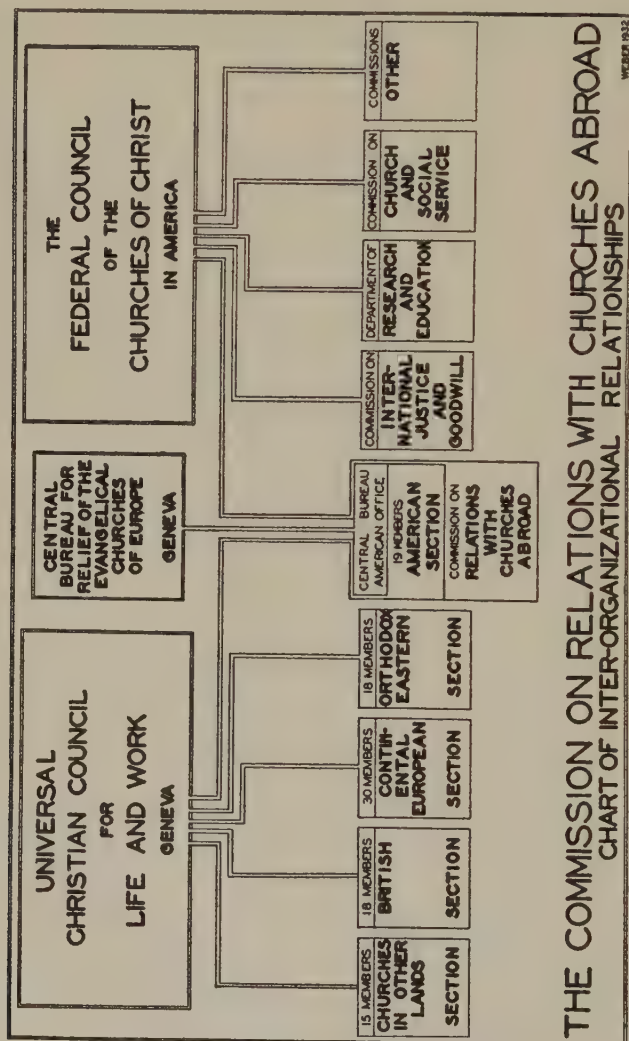
The celebration of the 400th anniversary of the Augsburg Confession in Germany;

- The Congregational International Council in England;
- The consultations incidental to the Lambeth Conference;
- Three annual meetings of the Église Chretienne Missionaire Belg, Belgium;
- Several sessions of the Continuation Committee, World Conference on Faith and Order;
- All sessions of the Executive Committee and Council (Universal Christian Council);
- The dedication of the birthplace of John Calvin;
- All sessions of the Management Committee of the World Alliance for International Friendship Through the Churches;
- Two annual meetings of the European Central Bureau for Inter-Church Aid;
- Three annual meetings of the Foreign Missions Conference of North America;
- One annual meeting of the Home Missions Council, U. S. A.;
- The Disarmament Conference at Geneva through participation in the establishment and activity of the Disarmament Committee of Christian International Organizations and through daily religious services conducted at the American Church, Geneva;
- The planning of a world study through the churches of calendar reform for the fixation of Easter (at the request of the League of Nations);
- Meetings of the Interorganization Council in New York during the London Naval Conference and the Disarmament Conference;
- Consultations in Europe and America with representatives of the Chinese National Christian Council regarding famine relief;
- Consultations and conferences with denominational leaders in Europe regarding numerous approaches to coöperative work, exchange of speakers, etc.
- Informal conferences with the Director of the International Labor Office and departmental representatives of that organization;
- The London Conference (1929) and the Basle, Switzerland, Conference (1932) on the churches and the present world economic situation;
- Presentation of the Ecumenical Movement at denominational gatherings;
- The activities of the International Christian Press Commission of the Universal Christian Council, which supplies several thousand papers throughout Europe.

In addition, the Secretary has done extensive preaching in England, on the Continent, and in the United States; kept in personal touch with developments in international church affairs; prepared articles for the press in Europe and America; coöperated in the effective use of European churchmen in America; and served on numerous committees dealing with ecumenical problems.

In the nature of the case, the work of the Commission must be at points opportunistic. When openings come, through which the friendship and desire for coöperation of the American churches can be symbolized, they are welcomed. Sometimes such opportunities can be created without discourtesy or presumption. In addition, there are certain obvious routine duties

which must be performed and which demand considerable time and attention. A growing correspondence with a wide group of churches is important but cannot be effectively described or appraised. Transmission of important matters to and from churches abroad has been a frequently recurring part of the work.



Since 1929, six meetings of the Commission have been held in the United States, with evidences of growing interest on the part of the members. The exceedingly limited staff of the Commission could not carry on the work were it not for the hearty coöperation of other commissions of the Federal Council, particularly those on Social Service, International Justice and Goodwill, and Research and Education. All matters arising in their respective fields are committed to them for attention. This not only makes for efficiency and the avoidance of duplication but tends to integrate the larger work of the Federal Council with the activities of the infant world federation at Geneva.

When an organization is international and has names in different languages, varying translations produce confusion in nomenclature. It should be noted that the Ecumenical Council for Practical Christianity, the Universal Christian Council for Life and Work, "Stockholm," and the International Christian Social Institute, are all one and the same! The American Section of the Universal Christian Council is identical with the Federal Council's Commission on Relations with Churches Abroad. Europeans are fortunate in being able to use the one word "Stockholm" without risk of misunderstanding.

The work of these three years in the past quadrennium makes clear the eagerness which exists for

The Developing Work at Geneva

Since our Commission is the American Section of the international organization—the Universal Christian Council for Life and Work—and the churches are deeply concerned with the work of this organization to which much prayer, thought, service, and financial support has been given, a brief summary of its present status is included here. Four things are being stressed under the leadership of Dr. Bell, the Bishop of Chichester, who succeeds the late Bishop of Winchester as Chairman of the Council and of its Executive Committee. These are:

1. A deeper spiritual experience in individuals and churches.
2. Closer coöperation with other Christian international bodies concerned with unity and world peace.
3. More systematic educational work in local churches in all lands.
4. More constructive rethinking of the fundamental principles for which the Christian religion stands as applied to contemporary problems.

The organization is simple, although, as has been observed, it is unavoidably loaded with long and confusing titles in several tongues. It works through three departments—administrative, extension, and research—located at Geneva and sectional offices

in Athens, Paris, Berlin, and New York. An Administrative Committee under the chairmanship of Dr. William Adams Brown of New York, and including Bishop Ammundsen of Denmark, Dr. Erich Stange of Germany, Pastor Guillon of Geneva, and the Bishop of Chichester, meets several times a year at Geneva to supply continuous direction and moral support for the staff.

The active sections, four in all, are autonomous. That for Continental Europe is itself international, with German and French secretaries. The British Section works mainly through the Industrial Christian Fellowship under the secretaryship of Rev. P. T. R. Kirk, Rector of Christ Church, London.

A gratifying sign of closer coöperation with the Eastern Orthodox Church is seen in the fact that the 1933 meeting of the Council is to be at Novi-Sad in Jugoslavia, on the invitation of Ireneus, Bishop of Novi-Sad.

Plans for the next World Conference on Christian Life and Work have been affected by the economic crisis. An enlarged meeting of the Council will take place in 1934 and the projected world conference is to be held, if possible, before 1937.

Outstanding Problems

An urgent need in the field of Christian world relations is the realization that unexpressed goodwill is largely ineffective. Not enough realistic thinking has been done concerning the means by which such expression is feasible. The ignorance existing today within great church bodies of even the most rudimentary facts in the life of other similar provinces of the Universal Church is deplorable. Curiously enough, such efforts as have been made at expressing world coöperation have usually been sporadic. Many an American churchman is outspoken in his criticism of the policy of the government with respect to the League of Nations, the World Court, and other international bodies for whose founding America has been quite largely responsible, but in whose ongoing work she shares only spasmodically and indirectly. Change the names of the organizations and almost the same thing is true of such ecumenical movements as the World Conference on Faith and Order and the Universal Christian Council for Life and Work. America had much to do with starting both movements, and yet throughout the churches at large today there is either complete indifference toward the work that is going on in each or else there is a disposition to feel that something new and different needs to be inaugurated. What we often forget is that no movement of any character could ever be conceived in such a way as to appeal

simultaneously and to the same degree to Christians of every race and every denominational background. When any existing movement has succeeded in winning the strong support of a number of nations we may well consider whether that is not sufficient indication of its potential fruitfulness on a wider front. We have at the present moment a tremendous though a somewhat diminishing outflow of money and devoted life in those fields where the West still dominates the East as far as the Christian Church is concerned: i. e., the so-called non-Christian lands. In the fields where integration of "home base" forces of Christianity, the Christianizing of Western culture, and practical expression in international relations of our Christian ideals are concerned, there is sporadic interest and relatively feeble effort.

Consecrated imagination as well as hard thinking and determined action is called for. Some integration between the various movements which seek to express international Christian interest is obviously needed and some is already taking place. Two great parallel lines of development are reasonably clear and free from overlapping: namely, the linking of foreign missionary efforts through the International Missionary Council with primary emphasis on the so-called non-Christian world; secondly, the federated movement all the way from local communities to the nations and the world, seeking now a more effective instrumentality through the Universal Christian Council for Life and Work. This latter is the development with which the Federal Council is most intimately concerned and through which it can make the greatest contribution.

Within the movement at present two questions are central. First, how to bring to clear expression those elements in the Christian motive and dynamic which are most nearly universal in their character? Secondly, at what point is the Christian conscience so far unified as to make possible common action, particularly with respect to those problems which no one nation can solve by itself? At least disarmament, unemployment, suppression of the opium traffic, and the regulation of private manufacture of arms would seem to be in this category.

The emphasis which Karl Barth in Germany has brought into Christian thinking has a very definite relation to this undertaking. He sees himself as a corrective set over against the cocksureness of those Christian leaders who have assumed that man can build the Kingdom of God. His emphasis is upon the gift of God which man is free to appropriate or reject. There is no disposition in the leadership of the Universal Christian Council to storm the gates of Heaven or to envisage a man-made

world order neatly corresponding to any idealistic social scheme. The fact is rather that, with the utmost humility and a sense of urgency growing out of the world's desperate state, these representatives of diverse cultures, races and Christian creeds have found themselves irresistibly drawn into a prayerful and intense study of the universal aspects of their common Christian heritage and task. Under the impulsion of the Spirit of God they are convinced that there exists in the world today a type of life different from all other ways of living. This way is rightly called Christian. They start from Christian unity of spirit as an existing fact and seek to cherish and deepen the consciousness of that unity and to make its reality more apparent to others. They seek to find ways of expressing this real unity in definite action. They are exploring the possibilities of common worship by unitedly living the life of prayer. They are adventuring for God by bringing together the leading prophetic minds of Christendom and relating each to each the present activities of the great church bodies in every land.

S. PARKES CADMAN, *Chairman*;

HENRY SMITH LEIPER, *Executive Secretary*.

CENTRAL BUREAU FOR RELIEF OF THE EVANGELICAL CHURCHES OF EUROPE

When the American Executive Committee of the Central Bureau for Relief of the Evangelical Churches of Europe asked the central office at Geneva, in 1928, to ascertain whether it was necessary to continue the support of the Bureau's work on behalf of Protestant relief in Europe, the answer that came from the evangelical churches of Europe was unanimous to the effect that the weaker churches in the "minority" countries and those which had been most severely affected by the consequences of the World War could by no means as yet be left to their own resources. The successive blows struck by the war itself, by the territorial and political readjustments of the peace treaty and by the subsequent inflation nightmare were too destructive to be overcome in the course of a decade. At the same time, no one foresaw the possibility of a renewed emergency situation in 1932 which in some ways was destined to transcend even the money crisis of 1922. The Central Bureau began its career in 1922 under the evil sign of the European currency inflation; its tenth milestone bears the word "Depression."

The action of the American Committee of the Central Bureau, taken in 1929, to continue the American office for another five-year period, beginning with 1930, looked forward merely to a closing program of gradually diminishing extent and based on a moderate financial goal of \$50,000 a year. Almost at the same time, however, a "five-year program" of quite another kind was being launched in a country whose vast size, tremendous population and unexploited physical resources render it a factor that cannot be ignored in the economic affairs of the European and Asiatic continents. The facts are too well known to justify a discussion in these pages of the Russian program for the liquidation of Christianity, nor is there room to speculate upon the ultimate outcome. It is necessary, however, to point out that Russia laid upon the threshold of the Central Bureau two concrete tasks and at the same time inaugurated a new period of emergency relief.

The Great Migration

Late in the year 1929, the world was astounded by the news that thousands of Russian-German Mennonites (the descendants of the Volga Valley colonists), together with large numbers of Lutherans and other evangelicals, had left their homes and

were camped in the outskirts of Moscow and Petrograd awaiting a chance to cross the frontier in the search for new homes elsewhere in the world. Plundered of all they possessed, decimated by disease and hunger, a remnant of some 7,000 families was finally rescued by the intervention of the German government. Hundreds had perished; thousands were deported to penal colonies in the Arctic circle and Siberia; others made their way back to their villages only to be driven from pillar to post by a ruthless policy of subjugation in the name of "progress."

None of the post-war migrations roused more public sympathy than the heroic determination shown by these simple, thrifty, hard-working and law-abiding people who for generations had dwelt in peace with their neighbors but who steadfastly refused to give up the right to hold religious services or to bring up their children to know God. Men stood in the rain with bared heads and women wept as the long lines of refugees made their way from steamers and railroad stations to the barracks hastily set up to receive them. Within a few days after Dr. Adolf Keller, the Executive Secretary of the Central Bureau in Geneva, cabled the news of the exodus to the American office, \$2,000 were sent abroad to be distributed through the special refugee organization known as "Brueder in Not" (Brethren in Need). The final total raised here was over \$17,000.

It was months, however, before homes could be found in Canada and South America for those of the emigrants who were sturdy enough to take up the arduous life of pioneers in primitive environment, and a heavy financial burden was laid on the denominational agencies who undertook the colonization. The colonies have met with varying degrees of success, having to contend not only with the normal difficulties of getting started in the wilderness, but with the present crisis in agriculture.

The second great problem that grew out of the Soviet anti-religious policy was how to help the Christians still in Russia, especially those who were suffering untold hardships in the grim prison settlements of the north. Officially, every avenue of succor was closed by the action of the government. Unofficially, the local authorities were not too displeased at the influx of money, and within the last two years a regular package service has been established which has helped to alleviate the lot of hundreds of the unhappy exiles. Less successful was the effort to save the Reformed Church in Odessa. The church property was confiscated and its young pastor, Mr. Schaible, imprisoned. For a while it was possible to send him food, blankets and

books; suddenly all communication ceased and his fate is unknown.

Meanwhile a number of American and European relief agencies sprang up to help the Russian Christians, both in Russia and in the refugee centers throughout the Continent. Realizing that coördination among these agencies was necessary not only to avoid "crossed wires" but also for conducting negotiations with the Russian authorities, Dr. Keller called a conference on Russian Christian relief two years ago, which has resulted in a continuation committee on which both Orthodox and Evangelical relief bodies are represented.

The Harbin Refugees

Scarcely had the last participants in the "Great Migration" been transported to America, when reports began to come of refugees gathering in Manchuria, Indo-China and even more remote regions of Asia. Finding the way into Western Europe blocked, they had made hazardous escapes to the East. Mennonites and Lutherans predominated among these groups, but they included also Baptists, Stundists, Roman Catholics and even Moslems. With infinite difficulty, about 1,200 Evangelicals were finally rescued and concentrated in the city of Harbin to wait for the day when permanent homes could be found for them in North or South America. Eventually, all the Lutherans were settled in the Matto Grosso in Brazil, while 300 Mennonites, after an adventurous odyssey were taken to the Chaco, in Paraguay, only to find themselves in the storm-center of a boundary dispute between Bolivia and Paraguay.

Some three hundred of the Mennonites still remain in Manchuria, with literally "no place to go." It is a sad commentary on a world that calls itself "Christian" that no asylum has yet been found for these truly loyal Christians, that there is for them, who bear arms against no man,—no "Peace on Earth."

The Situation in Germany

Since the beginning of 1932, the welfare work of every church and country has felt the grievous effect of the world depression. The situation developing among the Protestant benevolent institutions of Germany was so serious, that the Secretary of the American office was sent to make a special investigation of conditions with a view to determining what, if anything, could be done to relieve the situation. (Cf. Special German Report, Central Bureau of Publications). The meagre response to the appeal for funds indicates how little sense of mutual responsibility American Protestantism has achieved so far as world

Protestantism is concerned, for little Switzerland far outstripped the United States in the generosity of its aid to the suffering churches and institutions of other lands.

A very hopeful development in European religious life has been the dawn of religious liberty in Spain. Within an incredibly short time, the little Evangelical churches have shown the effect of the removal of the innumerable petty restrictions imposed on them by the clerical legislation of the previous régime. The Spanish Protestants see an enlarged task and a chance for untrammelled progress before them, despite their great poverty and small numbers. Here is a splendid opportunity for unselfish and sympathetic aid from the stronger Protestantism of the West. (Cf. "The Religious Situation in Spain," by A. Keller. Central Bureau publications.)

The American Office has recently had the good fortune to have a visit from the European director, Dr. Keller, who spent two months in this country, lecturing at theological seminaries.

The American Executive Committee takes this opportunity to extend to the denominational boards, both American and Canadian, to the Reformed Alliance, and to all the individual contributors to the work of the Bureau, its heartfelt thanks for their unflagging coöperation and sympathetic aid. Amid so much that is disheartening and tragic, it is inspiring to realize that, while the size of the gifts made to this work has greatly, and even disastrously diminished,—the *number* of contributors has increased, if anything. In benevolence as well as in business, it is the person with a relatively small income who has proved to be the keystone of the arch. To paraphrase Mr. Kipling:—"The Dollar Giver sees it through!"

WILLIAM HIRAM FOULKES, *Chairman,*
American Executive Committee;
 ANTONIA H. FROENDT, *Secretary.*

RELIGIOUS BROADCASTING

The potential value of religious broadcasting in helping the American people to a higher standard of Christian living is boundless, and in no way upsets the program of the individual church. In the radio programs there are fresh and novel presentations of the Church's message, but the basic ideas of the Christian Gospel remain the foundation of religious broadcasting.

Radio broadcasting has furnished an amazing new channel of communication for reaching the masses, whereby the teachings of the Church can be made known to the millions of unchurched people in America. The central conception of the Church itself is maintained in religious broadcasting and its redemptive message is now heard beyond the limited congregation of the church and Sunday school.

Religious radio has gone a step further than the printed message of religion as it furnishes a means whereby not only the words but the living voice and personality of Christian teachers are carried to millions of listeners in their homes and institutions. It also creates an environment in the home which considerably affects the youth in the impressionable years of training.

Services Under Protestant Leadership

It is an impressive thing to realize that almost continuously since the advent of radio, and up to the present time, the radio stations of the country have broadcast *each week* some religious offering under Protestant leadership.

In large cities many of the church federations conduct services from the broadcasting studios; in addition many stations broadcast by remote control church services in the same area. Recent surveys show that there are more services broadcast from church auditoriums of the country than from the studios of the broadcasting companies.

The surveys do not show that religious radio has had any marked effect upon church attendance, one way or the other. There is, however, marked evidence that the radio ministry has strengthened Christian faith and the principles of Christian democracy in America.

As the majority of radio stations of the country are conducted on a commercial basis, there are no contracts to assure continuance of the services; but it is generally conceded in radio circles that the religious programs help to build an audi-

ence for the station offering its facilities for commercial purposes. The attitude of almost all radio stations is friendly to the church bodies and a willingness to assist by granting facilities for religious broadcasting is manifested by the officials of almost all large stations of the country.

Reports from Federations of Churches

Twenty-five church federations throughout America, from which reports have been received, agree that:

1. Radio services neither increase or decrease church attendance.
2. Radio services *do* reach and influence persons unreached by the ordinary church services.
3. Radio services should be interdenominational and broadly inclusive of all types of Protestantism.

They also report that they are generally furnished facilities without cost by the broadcasting companies of the larger cities for local reception. They further explain that the services sponsored by their organizations are usually broadcast from the studios of the broadcasting companies, not from church auditoriums.

A Study of Twenty Church Federation Reports Indicates that

In fourteen cities religious radio programs are arranged by united church effort; six cities report sponsorship of individual church radio services.

In fifteen cities different clergymen officiate at the services; five cities report using the same clergyman at each broadcast.

In thirteen cities the services are conducted in the broadcasting studios; seven cities report broadcasting from the church auditoriums.

In thirteen cities the radio facilities are granted free; one city reports a financial charge; six cities fail to give information regarding the financial arrangements with stations.

In seven cities an increase in church attendance is credited to religious broadcasting; ten cities report no increase.

In five cities religious broadcasting is reported as being sectarian; ten cities report an interdenominational type of service; five cities fail to give information regarding the character of the services broadcast.

In eighteen cities the reports indicate that radio programs influence people outside the church; two cities are noncommittal.

In eleven cities the reports favor a division into Protestant, Catholic and Jewish services; nine cities favor a nonsectarian type of service.

In fifteen cities the reports favor the strengthening of religious radio; five cities are noncommittal.

HISTORY OF RELIGIOUS RADIO SPONSORED BY FEDERAL COUNCIL

Lenten Programs

On March 20, 1923, from the stage of the Palace Theater in New York, the first series of special Lenten services was inaugurated by united Protestant forces of the city. In 1928, seventeen associated stations across the country gave these services their first national hearing. Each year the series has comprised eight services, making a total of seventy-seven broadcasts in which 159 clergymen have taken part, and ninety-nine artists have been recruited from the church, concert and opera field. Over a period of ten years, this series of Lenten services has become a national institution in which more than sixty stations have coöperated.

Sunday Studio Services

On May 6, 1923, over WEAJ in New York City, the churches inaugurated the first series of Sunday afternoon studio services, destined to become a common platform for clergymen of almost every denomination of the Protestant faith. They have proclaimed Christianity without denominational or sectarian bias. For this series, church after church offered its musical ensembles, and special soloists of the churches also offered their services.

There were those, both in and out of the Church, who held that such an interdenominational program would not meet with the approval of the Protestant churches. Some argued that the only adequate program was one that would include and rotate the clergymen in denominational forms of worship. However, a new page in Christian history was written and not once in the years that followed have the principles governing the first service been changed or modified.

From March, 1923, to September, 1928, three hundred and five different clergymen went before the microphone in the broadcasting studio. They represented twelve major denominations of the Protestant Church and twenty-seven others represented educational and religious organizations of the country. They officiated or assisted in the services 647 times.

Prayer Service and Bible Class

From October 4, 1923, to November 26, 1925, a Midweek Radio Prayer Meeting was presented each Thursday evening

over WEAf, New York, for a period of 115 weeks. The ministers of New York City churches coöperated and gave a ten-minute exposition of a Bible text. This broadcast is believed to have been the first midweek radio prayer service of the country. It was regarded as a means of augmenting the regular midweek church service.

From January 6, 1924, to February 22, 1925, a series of sixty broadcasts was conducted each Sunday afternoon in coöperation with the Methodist Board of Sunday Schools. The purpose of the services was a discussion of the Sunday-school lesson, and, while the effort was experimental, it proved a success and other similar programs were presented by Protestant religious agencies from stations in various parts of the country. During the series, forty-one clergymen of Greater New York and eleven leaders in religious education officiated. The broadcasts were presented by the Radio Corporation of America over Station WJZ.

Midweek Hymn Sing

In the year 1924, radio stations began to receive hundreds of letters requesting hymns commonly used in religious gatherings. So insistent became this demand that it was decided to create a library of the published hymn books in use throughout the country, and present to the radio audience the hymns they desired to hear.

A musical ensemble was formed and in December, 1925, a series of programs each Thursday evening was inaugurated through Station WEAf, New York, known as the Radio Hymn Sing. From the beginning this program received the hearty response of a large part of the radio audience, and just as quickly received criticism from some who took exception to popular religious songs that they felt were lacking in dignity. However, the program continued to be made up of the hymns in use throughout America, and letters of commendation so far outnumbered the adverse criticisms that the radio officials decided the program was meeting a demand of the country.

This program, still a weekly offering, has received letters of a commendatory character from 2,591 towns and cities in forty-four states and seven countries. One thousand five hundred and ninety-seven different hymns, taken from 125 church hymnals, have been used over 9,000 times in this service of song. The programs are made up largely of request numbers received from the listeners-in.

Radio Morning Devotions

On January 11, 1924, the first of a series of fifteen-minute devotional services was broadcast each weekday morning over

WEAF, New York. Although a simple program of Scripture, prayer and hymns, it became in a short time a "family altar" service in thousands of homes, and the mail response indicates it is doing much to reestablish home religion. Thousands of shut-ins, blind, crippled, aged and sick folk have voiced deep appreciation for this contact with daily comfort and strength in their suffering.

Chain broadcasting in 1928 brought to the service a coverage of two-thirds of the entire country, with a maximum of 150 station periods weekly. In this program over 600 different ministers, representing the major denominations, have officiated.

First Sacred Concerts

In 1926, the first series of network Sacred Concerts was broadcast on weekday evenings over a chain of nine stations. While they were not comparable with present-day offerings, they presented at that time a colossal task for the religious organizations, as without financial appropriation, it meant the recruiting of forty-five professional artists and thirteen musical units.

The concerts covered a series of twenty-two weeks and inspired station supervisors and religious leaders to create programs of similar character. The series had its distinct effect in the future of radio programs for the American home. These programs were presented by the newly formed National Broadcasting Company, through Station WEAF, New York, and eight associated stations.

Beginning with May 15, 1927, a series of eighteen sacred musicales was presented each Sunday afternoon, introducing ensembles from prominent church choirs. An attempt was made in this series to develop the musical program so as to meet the high standard of music fast becoming the feature of sustaining and commercial radio programs. It was in this way that religious services first made their bid for a prominent place in the schedule of national broadcasting.

First Services Open to the Public

From February 6 to September 25, 1927, a series of forty public meetings known as the "People's Radio Vespers" was broadcast each Sunday from the Empire Room of the old Waldorf Astoria Hotel in New York. These public meetings gave the church constituency its first opportunity of watching a service broadcast which was designed for the radio exclusively.

Discussion of World Religions

From June 5 to September 4, 1927, a series of thirteen lectures on the general theme of "The Great Religions of the World" was presented by station WEAJ, New York, from its studio each Sunday afternoon. The speakers were widely known for their knowledge of international affairs and world religions. The services were presented under the title of "Summer Radio Forum" and received a tremendous response by mail from many states.

As a result of popular demand, a second series of radio programs was inaugurated in 1928 on the religions of the world. The addresses dealt with fundamental conceptions of religion,—God, Creation, Ethics, Worship, Prayer, Morals, the Soul and Immortality,—as these conceptions are interpreted by the three great types of religion—primitive, monotheistic and pantheistic; the religions of Egypt, Greece, Rome, Babylon and Syria; Hinduism, Buddhism, Zoroastrianism, Judaism, Mohammedanism and Christianity. The purpose of the discussion of these fundamental conceptions was by comparison and deduction to help men to discover that religion, which in its philosophy of life, is superior to every other system.

Chain Broadcasting of Religious Services

As early as 1928, the National Broadcasting Company stated that the progress in religious programs was one of the two outstanding features of their company. In the same year, the Federal Council of Churches became the sponsoring body and thus began an era of united effort on a national scale in both policy and direction. Plans were effected for further coöperation of federated church bodies which now include fifty-three cities from coast to coast. The representatives of the church federations meet from time to time with the Radio Committee of the Federal Council for discussion and exchange of ideas under the general chairmanship of Dr. John W. Langdale.

In 1928, the Commission on Religious Activities of the Advisory Council of the National Broadcasting Company adopted the following set of principles to govern religious programs offered by the Company:

"1. The National Broadcasting Company will serve only the central or national agencies of great religious faiths, as for example, the Roman Catholic, Protestant and Jewish, as distinguished from individual churches or small group movements where the national membership is comparatively small.

"2. The religious message broadcast should be nonsectarian and nondenominational in appeal.

"3. The religious broadcast message should be of the widest appeal, presenting the broad claims of religion which not only aid

in building up the personal and social life of the individual, but also aid in popularizing religion and the Church.

"4. The religious message broadcast should interpret religion at its highest and best, so that as an educational factor it will bring the individual listener to realize his responsibilities to the organized Church and to society.

"5. The national religious messages should only be broadcast by the recognized outstanding leaders of the several faiths as determined by the best counsel and advice available."

The above principles were approved by the Federal Council and in June, 1929, they were approved at the annual meeting of the executive secretaries of federations of churches of the large cities of America.

Chain Programs Sponsored by Federal Council

Since the year 1928, radio's contribution to the religious life of the people has greatly increased, due to the facilities of chain broadcasting. Tens of thousands of letters received from all parts of America indicate that these programs reach persons in all walks of life and are proving to be a spiritual force. There is also abundant testimony that these Sunday programs go into homes from which the influence of the Church has long been excluded.

The weekly religious radio periods for the twelve months of the year have been as follows:

- "THE HOUR OF WORSHIP".....From Nov. 1st to April 30th
Dr. S. Parkes Cadman.
Sunday, WEAf and associated stations, 3:30 to 4:00 P. M.
- "NATIONAL YOUTH CONFERENCE".....From Nov. 1st to April 30th
Dr. Daniel A. Poling.
Sunday, WJZ and associated stations, 4:30 to 5:00 P. M.
- "NATIONAL VESPERS".....From Nov. 1st to April 30th
Dr. Harry Emerson Fosdick.
Sunday, WJZ and associated stations, 5:00 to 5:30 P. M.
- "NATIONAL SUNDAY FORUM".....From May 1st to July 31st
Dr. Ralph W. Sockman.
Sunday, WEAf and associated stations, 3:30 to 4:00 P. M.
- "FRIENDLY HOUR".....From May 1st to July 31st
Dr. J. Stanley Durkee.
Sunday, WJZ and associated stations, 4:30 to 5:00 P. M.
- "SABBATH REVERIES".....From May 1st to July 31st
Dr. Charles L. Goodell.
Sunday, WJZ and associated stations, 5:00 to 5:30 P. M.
- "NATIONAL SUNDAY FORUM".....From Aug. 1st to Oct. 31st
Dr. Frederick H. Knubel and Dr. Paul E. Scherer.
Sunday, WEAf and associated stations, 3:30 to 4:00 P. M.
- "HIGH LIGHTS OF THE BIBLE".....From Aug. 1st to Oct. 31st
Dr. Frederick K. Stamm.
Sunday, WJZ and associated stations, 4:30 to 5:00 P. M.
- "THE WORLD OF RELIGION".....From Aug. 1st to Oct. 31st
Dr. Stanley High.
Sunday, WJZ and associated stations, 5:00 to 5:30 P. M.

"MORNING DEVOTIONS".....Daily, except Sunday, all year
 "MIDWEEK HYMN SING"

Every Tuesday, WEAf and associated stations, 7:00 to 7:15 P.M.

"OLD SONGS OF THE CHURCH"

Every Thursday, WJZ and associated stations, 6:30 to 6:45 P.M.

The weekly religious radio programs now being broadcast are sponsored by fifty-three city, county and state church federations and the Federal Council, and have had a weekly distribution of 364 station periods during the first nine months of 1932, an increase of 309 periods since 1928. This unusual progress is noted in the following schedule of the weekly distribution during the past five years:

1928	.....	55	station periods
1929	.....	125	" "
1930	.....	212	" "
1931	.....	332	" "
(9 months) 1932	.....	364	" "

Approximately three hundred clergymen have officiated this year. Over 80,000 copies of radio sermons have been sent in response to the request of people from all parts of America. In addition, 50,000 commendatory letters were received, among them many seeking advice from the officiating clergymen to meet personal and human problems. Fifteen denominations of the Protestant faith and fifty-five cities in ten states were represented by the pastors who officiated.

It is the feeling of broadcasting officials that the clergy who have taken part have endeavored to give to the people of America a vital spiritual message, and that this message has at all times been placed in a setting of the best music of the Church. It is also their expressed feeling that the religious radio services have attained a much larger audience and a more extensive coöperation than ever before in the ten years of radio history.

Financial and Supporting Committees

In order to maintain programs worthy of national reception, and to administer the Department of Religious Radio, approximately \$95,000.00 was necessary during the year 1929. In 1930, the annual cost was reduced to \$85,000.00, and in 1931 and 1932, it was further reduced to a sum not exceeding \$60,000.00.

The facilities of the radio chains are furnished free of charge and have an actual commercial value of over \$1,000,000 per year. No compensation is paid to the clergymen who officiate in the radio services. The Federal Council and the church federations are not financially responsible for the expenses of the religious radio they sponsor, and contribute no part of their receipts to its maintenance.

The cost of national religious radio is provided by a comparatively small number of public-spirited Christian men who desire the continuance of this nation-wide ministry. Individual finance groups of laymen are formed by the radio department for each program sponsored by the Federal Council to raise the necessary funds for the supporting musical programs and the administration of the Department of Religious Radio. It would not be possible to overestimate the interest and loyalty of these finance boards.

Conference of Denominational Representatives

October 31, 1928, marked the first conference on Religious Radio of denominational bodies represented through the Federal Council. The topic of the discussion was "The Use of Radio in Religion." Realizing the importance of this discussion, every attempt was made to place before the delegates a full report and word picture of religious radio broadcasting under Protestant leadership, showing:

1. A brief History of Religious Radio.
2. The transition period from its beginning to its present state.
3. The present program, budgets, speakers and method of financing.
4. The religious radio situation as it exists locally throughout the country.
5. Statement regarding the rumors of the alleged salaries paid to radio ministers.
6. How radio speakers are selected.

The discussion resulted in a resolution being unanimously adopted approving the plans and services of the religious radio network programs sponsored by the Federal Council.

FRANK C. GOODMAN,
Executive Secretary, Department of Religious Radio.

WORSHIP

A new field of major interest was entered by the Federal Council of Churches when the Administrative Committee at its January, 1932, meeting authorized the creation of a Committee on Worship.

The organization and objectives of the Federal Council's new Committee on Worship were defined in the following recommendations unanimously adopted by the Administrative Committee of the Council.

- "1. That the President of the Federal Council be empowered to appoint a special Committee on Worship which shall serve until the end of the present quadrennium.
- "2. That the membership of the Committee on Worship shall include the chairmen of the several denominational committees now dealing with questions of worship, together with other denominational leaders who are studying this field and are especially qualified to give counsel and help.
- "3. That the functions of the Committee shall include the following:
 - a. To provide a central clearing-house for the various denominations for consultation, for interchange of experience, plans and methods, for mutual reinforcement and stimulus, and for joint study as to what is needed to cultivate the spirit and practice of worship in the Protestant churches.
 - b. To provide a leadership in the field of worship for those denominations which do not have any special committees of their own dealing with this subject, but which feel the need for assistance.
 - c. To provide a center for publishing articles or other materials that it is believed will be equally useful in many denominations.
 - d. To use the religious press as a channel for calling attention to the more important materials produced by the various denominational agencies or by others engaged in the study of worship.
- "4. That, if the work of the Committee during the remaining months of the present quadrennium indicates that there is a fruitful service to be rendered in this field, careful consideration be given at the beginning of the next quadrennium to the appointment of a permanent Commission on Worship."

In the development of the Committee during the year strong emphasis has been laid upon the fact that it is to represent a genuine coördination and reinforcement of the present interests of the denominations in this field rather than any outside agency superimposed upon them. In particular it has been made clear that the Committee has no thought of trying to standardize forms of worship or of urging the adoption of any one type of service. It seeks rather to foster an appreciation of the con-

tributions made by the different historic communions to our common heritage of Christian worship.

The question is raised in some quarters whether the present renewal of interest in worship may not indicate a decline in the sense of prophetic mission and ethical emphasis. The Committee on Worship holds that the opposite is the case and that the new concern for worship is a heartening sign of a revival of Christian faith and spiritual vitality. It is convinced, moreover, that worship and ethical teaching need each other. Worship must furnish the stimulus to higher ethical standards, give motive and inspiration to serve human needs and save the social emphasis from superficiality by keeping it rooted deep in the consciousness of God and of His purpose for the world. The concern for human welfare and a better social order, in their turn, should strengthen the note of reality in worship and keep worship vitally related to the daily needs of men.

The two meetings of the Committee which were held on April 26 and October 24 were both attended by more than a score of thoughtful Christian leaders who are eager to study and work together in intensifying the movement for spiritual vitality, reverence, and orderliness in Protestant worship. The three special sub-committees which have been created indicate some of the major emphases in the program. There is a Sub-Committee on Literature, under the chairmanship of Dr. Oliver Huckel, which is assembling all the helpful material on the subject of worship published by the various denominations or by other agencies. This Committee is building up a permanent library on worship to which the publishers have already contributed more than one hundred valuable volumes. The Committee is preparing an annotated list of the material which will be most helpful to those who are responsible for the conduct of worship.

Another Committee, under the chairmanship of Professor William Adams Brown, is giving attention to the part of the theological seminaries in their training of ministers for leadership in worship and the deepening of their spiritual life.

A third Committee, under the chairmanship of Dr. Clarence H. Wilson, is studying the common elements in worship with a view to bringing out a report as to the natural order of experience in worship and in the realization and expression of the sense of the presence of God.

The Committee hopes to be of further service in the holding of retreats and conferences for developing an interest in worship. The Congregational Commission on Evangelism and the Devotional Life has rendered an important service in this field which the Federal Council's Committee heartily commends. The

suggestion has been made to state and local councils of churches which are responsible for state-wide convocations and annual retreats that they provide in their programs for a presentation of the central importance of worship in the life of the churches. It is gratifying to the Committee that the Quadrennial Meeting of the Federal Council is focusing attention upon the subject by setting aside the noontime period daily for a period of worship prepared for with great care and that Dr. John Finley Williamson is to speak upon the ministry of music in public worship.

The discussion at the last meeting of the Committee concerning the significance of music and architecture for worship led to a decision to add to the Committee several persons from various denominations who have been giving earnest study to these questions. The Committee felt that too strong emphasis could not be laid upon having church edifices which naturally uplift one's thoughts toward God and using hymns which are suffused with a genuine spirit of reverent praise and adoration.

WILBUR P. THIRKIELD, *Chairman.*

GOODWILL BETWEEN JEWS AND CHRISTIANS

Established in 1924 at the Atlanta Quadrennial Meeting of the Federal Council, this Committee was assigned the duties of study and appropriate action in the concerns of just social relationships between Christians and Jews. The initiative came from the secretary of the Home Missions Council (Dr. Alfred Wms. Anthony), and the following statements are taken from the purpose and plan adopted by the Federal Council at that time:

"Perhaps no page of history, called Christian, bears more blots and stains upon it than that which records the relations of Christians and Jews during almost two thousand years. Some countries of Europe have suffered more than has America with passions, strifes, persecutions, and pogroms, and yet America has not been wholly free from prejudice and injustice, and recent tendencies have seemed to bring the peril nearer.

"It is appropriate that the interdenominational organizations of our country should be in a position to understand the causes of racial and religious bitterness here at home, and to oppose the waves of passion which, stirred by various unsocial agencies, threaten the peace and the security of our people and our national institutions. In several parts of the country distinct movements of anti-Semitism and other forms of bigotry and hatred have arisen."

The objects of the Committee were stated as follows:

- (1) "To ascertain the causes of racial illwill and to discover how these causes may be removed or modified;
 - (2) "To establish contacts between Jews and Christians in the cities where conditions make it advisable, so as to have several centers of people throughout the country seeking to promote understanding and coöperation;
 - (3) "To discover the things within a community, social and political, which both Jews and Christians may do in coöperation, and so aid each other in human welfare and community benefits;
 - (4) "To watch the press and other public utterances and endeavor to correct false and irritating statements and promote the spread of sound and proper information;
 - (5) "To create a literature that will help to shape a better public opinion.
- "It is well to understand that the whole program must be one of education for the sake of understanding and coöperation, and cannot secure immediately all of the good results hoped for. The campaign, therefore, will be a patient and earnest one. It is clearly recognized that whatever may be accomplished in this country in the promotion of goodwill will have an influence in other countries."

From the first the purview of this Committee's work has been conceived in the range of social justice,—just attitudes

toward Jews, and coöperation with them in building a society characterized by justice, mercy and peace. In the first quadrennium the Committee succeeded in defining the problem and interesting masses of people in the subject by arranging goodwill dinners and holding popular meetings. During the four years from 1928 until now the friends of this program have been at work analyzing the factors of situations in this area of human relationships, and getting groups to give careful consideration to regional and local concerns.

Studies which the Committee has accomplished have been made available to the denominations in the Federal Council in the form of discussion outlines for young people's societies, Sunday Schools, community round-tables, and college student groups. Materials have been provided for preachers and religious educators. Information regarding Jews has been submitted for the religious press and for radio broadcast.

Some topics which demand special research have been called to the attention of appropriate research agencies. Four of these were:

A survey of employment discriminations based upon workers' religious affiliations.

A review of attitudes toward contemporary Jews conditioned by religious education.

Community case studies of relationships between Christians and Jews.

A statistical study of all references to Jews in current Christian journals.

A significant development of the past four years has been the growth of the informal fellowship of Christians (both Evangelical Protestant and Roman Catholic) and Jews, in The National Conference of Jews and Christians. The secretary of the Committee on Goodwill Between Jews and Christians has assisted this conference work which has developed a technique of college and city discussions in which Jews, Catholics, and Protestants are able to talk over their feelings of hurt and injustice, and learn to understand each other better, and to coöperate on common tasks. The indications are that the Catholics, Jews, and Protestants responsible for the development of this seminar or "parley" type of program, will extend the circle of this work. Last March a national seminar in Washington, D. C., brought five hundred earnest and thoughtful people of these faiths into profitable consultation on "religious liberty and mutual understanding." The National Conference intends to give the next two years to study and conference regarding the immediate, local situations in American community relationships of Protestants, Catholics and Jews. It is worthy of note that the

Council of Church Boards of Education is interesting itself increasingly in coöperative religious work on state university campuses. Indeed, it is gratifying to witness the distinct advances in the attention that many people and organizations are giving to mutual understanding and goodwill and coöperation between Jews and Christians, both locally and nationally; it is fair to believe that the activities of this Committee have had considerable to do with this gain.

Probably the most significant emphasis this quadrennium in the Federal Council of Churches' work in relationships with Jews has been the indirect approach to "goodwill." That is, working together on common tasks such as social service, industrial justice projects, world peace, and certain other educational needs. Instances of this coöperation during the past four years include the research study of the Centralia affair, and the Unemployment Study Conference last winter.

In the light of the success of these experiences this Committee recommends that the several commissions of the Council dealing with social relationships seek to multiply the number of enterprises in which the Christian denominations join with Jewish groups for common welfare of American citizens.

S. PARKES CADMAN, *Chairman*;

EVERETT R. CLINCHY, *Executive Secretary*.

MERCY AND RELIEF

The Committee on Mercy and Relief, created by the Quadrennial Meeting of the Federal Council in 1924 as a center through which the churches might act unitedly in securing funds for the relief of the suffering when great emergencies occurred, has found the famine in China to be its main concern during the past four years. In conjunction with the Committee of Reference and Counsel of the Foreign Missions Conference of North America, the Federal Council's Committee took the initiative in bringing into being a special organization known as China Famine Relief, U. S. A., for the purpose of appealing for contributions with which to meet the dire emergency in China. While China Famine Relief had its own separate organization, Dr. Sidney L. Gulick, as the member of the Federal Council's staff responsible for its leadership in connection with foreign disasters, has given a large measure of his time and energy to furthering the appeal for the China famine.

Just at the time when it was hoped that the worst of the famine was over and China Famine Relief was considering disbanding an appalling flood occurred in Central China in the summer of 1931, wiping out thousands of villages, causing a death toll which ran into hundreds of thousands and leaving many millions of people facing the horrors of a winter and spring of famine, disease and pestilence. In the face of these circumstances and the decision of the American Red Cross that in view of the nation-wide campaign on behalf of the unemployed in the United States it could not undertake the task of dealing with the flood disaster in China, there seemed to be a responsibility resting upon the churches which they could not escape. Cablegrams from Rt. Rev. Logan H. Roots, the Protestant Episcopal Bishop of Hankow, and messages from missionaries of the various boards working in the flood area, as well as from the National Christian Council of China, all agreed that the emergency was of the most extreme character and that need for American help could not be exaggerated. As a result, the Federal Council's Committee on Mercy and Relief, the Foreign Missions Conference of North America and China Famine Relief, U. S. A., united in a new appeal under the title, "Flood Relief in China." The staff and facilities of China Famine Relief, U. S. A., were put at the disposal of Flood Relief in China. The appeal, launched in October, 1931, continued throughout the winter and spring. A radio broadcast by Mrs.

Charles A. Lindbergh, describing the experience which she and her famous husband had in flying over the flooded districts of China, went out over a nation-wide network of stations and secured an extensive and most helpful publicity for the appeal.

In spite of the fact that the first responsibility of the American people has been to provide for their own unemployed, a substantial sum has been secured during the four years for the relief of the suffering Chinese. The amount which has been forwarded to China has been \$1,616,915. At the prevailing rates of exchange this has been about \$6,000,000 in Chinese currency. An additional contribution of \$100,000 was made in September, 1931, by the American Red Cross and the Federal Farm Board arranged for the sale of fifteen million bushels of wheat to the Chinese Government on the most reasonable terms permitted by law. Both of these gifts were made after suggestion for such action had been urged by representatives of China Famine Relief, U. S. A., the Federal Council of Churches, and the Foreign Mission Conference of North America.

The administration of the funds secured by the appeal in which the Federal Council's Committee participated has been carried on by the China International Famine Relief Commission to which the National Christian Council of China has given unstinted support. Sir John Hope Simpson, Director General of Flood Relief in China, has testified most appreciatively to the indispensable service rendered by the missionaries. In an extensive interview given to the *New York Times* on July 24, 1932, he said:

"In most parts of the flood area, particularly in Honan and North Anhwei, I do not think we could have managed without the missionaries. They worked on committees with our own people, and as they knew the Chinese and had nothing to gain for themselves, and the people trusted them, I do not think a penny was lost in that section. They were invaluable."

According to Sir John's estimate, probably seven million persons were cared for who would otherwise have died of starvation.

The Committee on Mercy and Relief feels that the service rendered by China Famine Relief, U. S. A., has been a notable one and that the part which the churches have played in it has been an important witness to their Christian concern for suffering in any part of the world.

In our own country the support of the Federal Council has been given in every possible way to the enlisting of the churches in carrying forward the community appeals for the relief of the unemployed. Dr. Worth M. Tippy and Rev. James Myers, as the Federal Council's executives responsible for this work, have

prepared pamphlet literature giving concrete suggestions to the churches of ways in which they could be of most practical help and have been called upon again and again for special assistance to the governmental and community agencies dealing with relief.

A special service has been rendered to unemployed women in the vicinity of New York through the raising of funds which made it possible to provide employment in the offices of various religious organizations, their salaries being paid out of the special contributions given for this purpose. The positions provided for approximately 140 young women proved to be a blessing to them and also to the church organizations which were thus given the benefit of their services.

FREDERICK H. KNUBEL, *Chairman.*

ARMY AND NAVY CHAPLAINS

The activity of the General Committee on Army and Navy Chaplains in the investigation of candidates for the chaplaincy of the Regular Army, Navy, and the Army and Naval Reserves, has continued with regularity during the past year, there having been more than the usual interest shown by the churches in this form of religious service. An average of ten applications a month for the various branches has been maintained, necessitating continuous correspondence. The number of applications made has considerably decreased, however, due to the lowering of the age limit for the Regular Army from 45 years to 34 years, and for the Army Reserves from 60 to 35 years, eliminating a great many prospective candidates.

The Army Chaplaincy

The shortage in personnel of the Corps of Regular Army Chaplains during the early part of this year seriously crippled the service so needed at many of the larger posts and stations. Approximately 25 Army stations, whose service population ranged from 200 up, were without the ministrations of any chaplain. Appointments to fill the existing vacancies were delayed for lack of appropriated government funds at the time. This unfortunate condition, however, was somewhat remedied during the last three months of the year when permission was granted to resume appointments. The office of the Chief of Chaplains has again taken under active consideration the papers of candidates from denominations below their allotted quotas who have received the approval of the General Committee.

Four candidates for the regular service were recommended to the War Department during the year, two Northern Baptists and two Southern Baptists. The authorized strength of the Corps of Regular Army Chaplains is 125. During 1932, it has been operating with but 119 Chaplains, with six vacancies, and two expected retirements by the end of the year. Four of these six openings will be filled by Protestants.

The office received approximately 80 applications for the Chaplain's Reserve of the Army in 1932, about half of which received the approval of the Committee. A new policy was inaugurated by the Chief of Chaplains during the latter part of the year which requires that applicants seeking appointment to the Regular Army chaplaincy must first be appointed to the Chaplains' Reserve and serve at least one tour of active train-

ing duty. Although limiting the range of prospects somewhat, this will undoubtedly serve to raise the efficiency of those appointed to the regular establishment, since they will enter upon their appointment with clear and definite conception of the duties and requirements of the position. It will also strengthen the judgment of the Department in determining whether the applicant can meet the standards of the Regular Army Chaplains' Corps.

The effort to promote visitation by pastors of the Citizens' Military Training Camps in their neighborhoods was again undertaken this year. This is done in an endeavor to supplement the service of Chaplains to moral and spiritual welfare, especially where Chaplain ministration to the men cannot adequately be met by the assignment of Reserve Chaplains to active training duty. The pastors are requested by letters from this office to offer their services to the Chaplain on duty, or to the Commanding Officer of camps not served by a Chaplain, in any way in which they or their churches can be of assistance in religious services or recreational activities for the men, either at the camp or at their churches in the adjacent towns. Two letters were sent from the office to 73 pastors in the nine Corps Areas, with a gratifying response, both as to consent to visit the camps and resultant reports.

The Navy Chaplaincy

The economy program of the government which went into effect in 1932 prevented the appointment of Navy Chaplains, although applications have been received as usual, and in the case of two candidates considered exceptional, the papers completed and submitted to the Department. These were members of the United Lutheran and Congregational churches. Nine other applications for the regular service were considered.

The government budget cut affected the Chaplains' Corps by removing from their quota one Chaplain, bringing the number to 83 when operating at full strength. There are no vacancies at this time, although openings may be created shortly by probable retirements.

Late in 1931, the Head of the Chaplains' Division of the Navy took over supervision of the appointment of Chaplains to the Naval Reserve, which heretofore had not been under his jurisdiction. Thus by January, 1932, the General Committee became responsible for certifying to the ecclesiastical standing of applicants for this service, for which there were at the time twenty or more Protestant vacancies. The Navy Department requested the assistance of this office in securing suitable candi-

dates. Through letters addressed to all members of the Committee and to 47 presidents or deans of theological seminaries, approximately sixty names were submitted as worthy prospects. From this number 29 applications were made, ten of which were approved and transmitted to the Navy Department. About July first, the Committee was notified by the Navy Department that no further appointments to the Naval Reserve would be made in any branch for an indefinite period. As a result, those applicants for chaplancies whose papers remained in process of development received a letter from the office notifying them of the enforced delay.

Chaplains at Denominational Gatherings

With the desire to secure closer contacts between Chaplains and the denominations with which they are affiliated, steps were taken in March to afford Chaplains more opportunities to speak before denominational gatherings during the current year. That the Chaplains' service is, in effect, a form of home mission work is not realized by the majority of church people.

Letters were written to all Protestant Army and Navy Chaplains on duty in the United States, informing them that the Committee stood ready, if desired, to make arrangements for their attendance at denominational meetings occurring in their areas. Requests were also made of chairmen of chaplains' committees of the various affiliated denominations for places to be secured on the program of conventions, assemblies, and conferences, for brief addresses by Chaplains interpreting the spiritual significance of their work. As a result of this effort, six Army Chaplains and one Navy Chaplain took advantage of our offer of assistance and appeared before such meetings in the interest of bringing about a better understanding of the need and opportunity for their service.

Chaplains for Veterans' Hospitals

That Chaplain ministration to patients in veterans' hospitals has long been inadequate is recognized by the organizations concerned in the welfare of ex-service men. Conferences have been held with Veterans' Bureau officials and officers of the National Rehabilitation Committee of the American Legion, on the possibility of securing early legislation providing for the appointment of Chaplains for hospitals under the control of the Veterans' Bureau for full-time, paid service.

In some, but not all, of these hospitals which have the part- or full-time service of ministers as chaplains, the salary received is one dollar a year. In nearly all cases subsistence is allowed, and in the larger and more important institutions, quarters and

laundry are also provided. The vital need for resident Chaplains on an official basis, with adequate remuneration, for full-time service is clearly apparent, however, when it is known that the number of patients in each hospital ranges from 100 to 800 and over. No progress can be reported for this year, as government funds are not yet available to allow any extension of this project. The hospitals are now generally dependent upon the voluntary service of local ministers for such assistance as may be required. The office is in correspondence with ministers in the vicinity of hospitals where the need for spiritual service to the veteran personnel seems greatest, in an effort to supplement whatever service may be provided by the Director, who, in many instances, conducts the religious services personally, when no clergyman is available.

Aid Secured for Chaplains

The office has been fortunate in being able to interest several individuals in giving financial assistance to certain projects undertaken by Chaplains in their pastoral care of their men. Publicity to their needs has been given in news bulletins issued by the office, with the result that friends have been found and brought into direct communication with the Chaplains, whom they have helped financially and otherwise. A notable case has been the assistance secured for a young enlisted man who desired to study for the ministry.

In January an article on "The Chaplains and the Churches" was sent both to the religious press, and to the leading officers of the denominations, devoted to a statement of the functions of Chaplains in peace time and the necessity of their service as pastors to the men in the Army and Navy. Another article prepared by request by Chaplain Milton O. Beebe on "The Chaplain As Pastor" was sent the religious press, as was a brief statement from the office on "How the Chaplain Serves His Men."

The usual bi-monthly news bulletins have been issued regularly through the year.

In May an illustrated pamphlet, "Facts About the Religious Life of the Army and Navy," was published.

Other Service

With the beginning of the present quadrennium, Dr. Jason Noble Pierce, pastor of the First Congregational Church of Washington, was elected to the chairmanship of the General Committee, serving until the end of December, 1930. His acceptance of a call to Nashville, Tenn., at that time prompted his resignation as Chairman, which was regretfully accepted at a

meeting on December 4, 1930. The Right Reverend James E. Freeman, Episcopal Bishop of Washington, was requested to serve the Committee as Chairman for the remainder of the quadrennium. A new Executive Committee was formed, with Chaplain John T. Axton as Chairman.

The present quadrennium has seen the appointment of new Chiefs of Chaplains of the Army and Navy, Chaplain Evans, of the Navy, taking over the duties of the office in July 1929, and Chaplain Yates, of the Army, assuming his position in December of the same year.

Annual Memorial Day services have been held under the auspices of the General Committee in the American Church of Paris, and the decoration of graves of Chaplains and Y. M. C. A. workers in the American cemeteries in France has been continued each year by representatives of the Committee resident in Paris.

Each year the Committee has held a brief devotional service on Armistice Day at the Chaplains' Cenotaph in Arlington National Cemetery. An interdenominational service has also been held on Armistice Sunday in one of Washington's leading churches in which the Chiefs of Chaplains of the Army and Navy participated.

A revision of the Committee on Historical Pamphlet was made at a meeting of the Executive Committee on February 20, 1931, and recommendation made that study be given to the feasibility of publishing a succinct history of the Army and Navy chaplaincy.

In 1931, the War Department complied with the recommendation of the Committee that the opening date of the C. M. T. C. should be arranged so that all four Sundays of a month would be available for religious services. In some areas the opening date had precluded services on the first Sunday.

Special stress has been laid upon awakening the interest of the churches in the need for religious work among the men of the Army and Navy and assuring the Chaplains of the support of the churches. At a meeting of the Committee on October 20, 1931, Bishop Freeman was requested to write a letter, to be conveyed by the office to all Protestant Chaplains, giving them renewed assurance of the appreciation of the committee for their work and of the desire to be of assistance at all times. The particular thought prompting this message was that by this and other means the relative isolation of Chaplains, in numerous instances, might give place to a larger fraternity. The wholehearted response more than justified this letter.

JAMES E. FREEMAN, *Chairman*;

W. L. DARBY, *Secretary*;

VIRGINIA B. HOPKINS, *Office Secretary*.

FINANCIAL AND FIDUCIARY MATTERS

The Committee on Financial and Fiduciary Matters has entered upon the tenth year of its activities as a committee of the Federal Council. For several years previously it, and the subjects with which it is concerned, were a part of the interests and activities of the Home Missions Council.

During the last quadrennium six important conferences have been held under the auspices of the Committee, each of which has secured the attention of a large number of treasurers, financial secretaries and administrative officers of charitable organizations of all kinds, including religious, educational and general philanthropic institutions and bodies. Three of the conferences, two in Atlantic City and one in Chicago,—dealt with subjects under the following general titles: "Changing Conditions in Public Giving"; "Philanthropy for the Future,—A Long Range Look at Economic Policies in the Field of Charity"; "Trusts and Trusteeships—The Value, Extent and Flexibility of Fiduciary Purposes and Powers." The papers and the conclusions of each of these conferences were published in book form and have been widely taken by individuals, institutions and libraries.

Three significant conferences dealing entirely with annuity agreements have been held during the quadrennium. The first was held in New York City, after which was published a pamphlet containing papers presented under the title "Conditional Gifts; Annuity Agreements of Charitable Organizations"; the second was held in Atlantic City under the title of "Methods and Plans in Using Annuity Agreements," and the third conference, also held in Atlantic City, considered subjects designated as "Rules, Regulations, and Reserves in Using Annuity Agreements." These conferences and the pamphlets published have been of real value in helping charitable organizations to keep informed as to approved methods of entering into annuity agreements and as to laws, increasing and changing as they do in various states, which are enacted affecting the issuing of annuity agreements.

This Committee is in close affiliation with organizations of colleges and other educational groups, particularly with the Commission on Permanent and Trust Funds of the Association of American Colleges and with the Council of Church Boards of Education. Each of these organizations, in the *Bulletin* of the Association of American Colleges and in *Christian Education*, the organ of the Council of Church Boards of Education,

publishes from time to time articles and detailed information respecting the subjects with which this Committee is busied. The services and the influences of the Committee reach to a great variety of nonprofit organizations, or, as they are designated in legal phraseology, organizations for "charitable purposes," including, in addition to religious and educational bodies, the Christian Associations, Boy Scouts, Girl Scouts, Hospitals, Homes, Humane Societies and similar benevolent and philanthropic movements.

ALFRED WILLIAMS ANTHONY, *Chairman.*

EDITORIAL COUNCIL OF THE RELIGIOUS PRESS

During the past four years the Editorial Council of the Religious Press has served as a center of fellowship, of interchange of methods and experience and a clearing-house for common problems. Each year an Annual Meeting has been held for two days in Washington, D. C., which has brought together from 30 to 40 of the leading editors and publishers, and in addition there have been several special meetings of smaller groups convened for the purpose of considering specific problems. One of these special meetings was held jointly with the Religious Press Department of the National Advertising Federation of America for a discussion of the relation of the editorial department and the advertising management of the religious journals. Another of the special meetings was an informal conference, as guests of Dr. John R. Mott, when the day was spent in taking counsel on editorial policies with reference to the present prohibition situation. Still another special meeting was held with Dr. H. Paul Douglass of the Institute of Social and Religious Research, who desired the counsel of the editors concerning the Institute's survey of the attitude of the various church constituencies toward church union.

The program of the last Annual Meeting of the Editorial Council, held in Washington, D. C., April 29-30, 1932, indicates the range of important topics with which the Council is dealing. Among the themes and speakers were the following:

The Mission of the Weekly Publication, by Guy E. Shipler, Editor, *The Churchman*.

The Mission of the Monthly Publication, by Mrs. Bess White Bunch, Editor, *The World Call*.

The Place of World News in Religious Publications, by Mrs. Sue C. Yerkes, Editor, *Friends Intelligencer*.

Competitors of the Religious Press, by Emerson Hugh Lalone, Editor, *The Christian Leader*.

How Can We Awaken Reader Interest? by James R. Joy, Editor, *New York Christian Advocate*.

Copyright Laws and the Religious Press, Honorable Leonard Garver, Jr., Attorney-at-Law.

What Attitude Shall We Take Toward Political Campaigns? William S. Campbell, Editor of the *Presbyterian of the South*, and Dan B. Brummitt, Editor of the *Northwestern Christian Advocate*.

At the Annual Meeting of the editors in 1931, when they were received by the President of the United States on the White House lawn, he expressed his great appreciation of the influence of the religious press upon the idealism of the country. These words of appreciation from this high source were an

encouragement to all the editors at a time when the financial depression had placed upon them almost unbearable burdens. The dwindling subscription lists of many papers, doubtless due in large part to the general financial situation of the country, have made the future of Protestant journals even more precarious than it has been for some time. The Editorial Council is convinced that the churches at large should give an increased measure of attention to sustaining the religious press as the great means of reaching the rank and file of church members with Christian literature.

The Editorial Council of the Religious Press is nominally a committee of the Federal Council, having been brought into being under the auspices of the Council in 1919. While providing the office facilities for arranging meetings of the editors and meeting incidental expenses, the Federal Council has wisely allowed the Editorial Council to function as in effect a free association of editors. It is hoped that the Federal Council will continue to render this highly appreciated service, even though it may seem desirable for the Editorial Council to emphasize its character as a voluntary grouping of individual editors without organizational connection with the Federal Council.

PAUL S. LEINBACH, *Chairman.*

RELIGIOUS WORK ON THE CANAL ZONE

The chief tasks of the Committee on Religious Work on the Canal Zone have been to assist in securing funds for the erection of adequate church buildings on the Canal Zone and to counsel with the officers relative to the general work of the church and the securing of pastors. This Committee was organized at the request of the Union Church in 1920. The officials of the church desired some relationship to the churches in the States which would be similar to that of a denominational church to the denominational fellowship, in order to secure both standing and stability. They also believed that, if they sought to secure large sums of money from the States, they should be able to give assurance that those funds would be safeguarded and that their use would be for the preaching of an evangelical message.

The relation of the church and of the committee has been most cordial. Both have coöperated in the securing and the use of funds so that suitable church edifices have been erected, at Cristobal and Balboa, at a cost of over \$200,000. These churches have fine pipe organs and are adequately equipped for worship and work. They are used for some form of community ministry seven days in the week.

The two congregations of the Union Church, at Balboa and Cristobal, which are able to employ full-time pastors have been well served during the last four years and longer by Rev. Raymond E. Marshall at Balboa, and Rev. J. F. Jenness at Cristobal. Mr. Jenness resigned this summer and returned to the States. Mr. Marshall is now preaching in the First Methodist Church at Redondo Beach, California, having effected an exchange for one year with the Rev. R. W. Smith, pastor of that church.

During the past quadrennium the Committee has continued in a quiet way to raise money for the Union Church. It was necessary to incur an indebtedness in order to complete and equip the Balboa building, the necessary funds being secured from loan funds held by the Methodist and Presbyterian boards. The sum of \$10,000.00 was borrowed. This indebtedness has now been reduced to about \$2,000. The Balboa congregation has given \$700 toward this indebtedness besides repaying, during the last five years, an extra loan of \$10,000, made in the Canal Zone, which met the cost of a pipe organ and some additional furnishings.

The greatest need for a building today is at Pedro Miguel, the community at the locks at the Pacific end of the Canal. Five hundred Americans live here. The Union congregation has worshipped for several years in a frame building erected during construction days. It has gone the way of frame buildings in the tropics. The congregation planned to erect a church that would cost from \$10,000 to \$12,000 which would be adequate for the community. The members planned to meet one-half the cost from funds secured on the Zone. The Committee agreed to make every effort to secure the balance needed. One pledge of \$2,000 toward this amount has been secured. The reduction of salaries of Canal employees and the retirement of a number who were most keenly interested, have made it impossible to raise the money this year. To secure the needed funds must be the first joint task of Church and Committee with the return of better times.

The congregation at Gatun, where the locks for the Atlantic end of the Canal are located, holds its services and does its work in the frame building owned by the Masonic Lodge. A permanent church cannot be erected until the government has reached a decision in regard to proposed changes in the Canal. The Executive Committee of the Federal Council has approved the recommendation of the Committee on Religious Work on the Canal Zone that the Committee assist in raising the funds which will be needed for the buildings at Gatun and Pedro Miguel.

The Committee also helped to purchase a pipe organ and other equipment for the Cristobal Church. The organ was dedicated on Easter Sunday, 1931, to the memory of Mr. E. E. Olcott, the first chairman of the Canal Zone Committee. Mr. Jenness, the pastor, came to the States and directed the raising of this money. Mrs. E. E. Olcott and many of Mr. Olcott's friends contributed generously.

The Committee and the Union Church on the Canal Zone met a great loss in the death of Dr. David G. Wylie, the Chairman. He went to the Canal Zone to participate in the dedication of the Balboa Church. His cordial interest in the Union Church endeared him to all the members.

ALFRED WILLIAMS ANTHONY, *Chairman*;
ROY B. GUILD, *Secretary*.

MIDWEST COMMITTEE

The Midwest Committee has sought during the past quadrennium:

1. To serve as a central and western base of operations for the Federal Council.
2. To serve as an office for the secretaries of the Council operating in this or any western area, or passing through Chicago.
3. To conserve relations with the central and western sections of the United States in a way to interpret more adequately the ideals of the Federal Council in these areas.
4. To furnish information in the form of literature and correspondence to individuals and groups desiring fuller understanding of the plans and activities of the Federal Council, or planning some form of local coöperation after the manner of a church council or church federation.

When Dean Shailer Mathews, who had served for some years as chairman of the Committee, became president of the Chicago Federation, Dr. Herbert L. Willett was appointed to succeed him as chairman of the Committee. Rev. Perry J. Rice, secretary of the Chicago Christian Missionary Society, continued for a time to serve as Western Secretary, giving part time to this work. By his knowledge of church coöperation and by his spirit he helped to develop the South Bend, Ind., and the Des Moines, Ia., Councils of Churches. These councils have become well established with employed executive secretaries. He visited other cities in Illinois, Indiana, Iowa and Michigan, addressing ministers' unions and other groups in the interest of federation.

In May, 1929, Dr. Roy B. Guild, who had become Associate General Secretary of the Federal Council, was moved to Chicago. In October, he succeeded Mr. Rice as Secretary of the Midwest Committee, Mr. Rice continuing to give valuable service as corresponding secretary.

The most important accomplishment in the midwest area was the completing of the organization of the Illinois Council of Churches in 1930. Dr. Willett and Mr. Rice had worked a long time to bring this to pass. Dr. Robert E. Pugh, who had been chairman of the Executive Committee of the Ohio Council of Churches, was employed as executive secretary. With an unconquerable faith and tireless energy and sacrificial devotion, he has piloted the Council through difficult days.

One important change in the Midwest Committee has been the addition of women to the membership. The women who have been chosen have taken a keen interest in the extension work of the federation movement and in the discussion of the questions and the reports that have come to the attention of the Committee.

The Midwest Committee has sought during the quadrennium to increase the contributions from Greater Chicago to the Federal Council. In June, 1930, Mr. Clifford W. Barnes, a member of the Finance Committee of the Federal Council, accepted the chairmanship of a Business Men's Committee. Two appeals sent out in 1930 and 1931 brought some encouraging returns. The Committee has been a help, but, alas, the depression had set in and people have not felt like contributing to causes to which they had not already been giving.

In harmony with the decision of the Finance Committee of the Federal Council to reduce operating expenses where possible, the Midwest Committee has limited the Chicago office arrangement to a desk in the office of the Association of Community Church Workers, releasing the office secretary, Miss Zilpha Lloyd, who had been with the committee for two years.

Dr. Guild was transferred to New York with the understanding that his connection with the Midwest Committee would continue as in the past. He has therefore spent more time in the midwest area than in other fields. He plans to continue this policy until a field secretary can be employed to carry on this extension work where the opportunity is so great.

A survey of the progress that has been made in the organization of state and local councils was made by Mr. Rice in 1932. With a graphic chart he showed that in that area which includes twenty-one states, west of Pennsylvania, east of the Rocky Mountains, north of the southern boundary of Kentucky, Tennessee and Arkansas, there are only two state councils of churches with employed secretaries. There are five state councils with volunteer secretaries. All but two of the eleven cities with populations of 250,000 have councils of churches. In eighteen other cities of 100,000 population there are five councils with secretaries. This is the challenge to the Midwest Committee as it considers its function as a part of the field organization of the Federal Council.

The Midwest Committee was the host in 1931 and 1932 for the meetings of the officers of Convocations of Ministers held during those years in a number of states. The officers formed an association for mutual help in planning and conducting these convocations. The office rendered special aid in securing speakers.

HERBERT L. WILLETT, *Chairman*;
ROY B. GUILD, *Secretary*.

THE WASHINGTON COMMITTEE

Since 1914, the Federal Council has maintained an office in Washington, together with an advisory committee of church leaders in or near Washington, for the purpose of providing central headquarters for the churches in the capital city. During the war-time, when there was need for constant contacts with the Army and Navy Departments in connection with the appointments of Chaplains, responsibilities of the office were heavy. The office still continues to be the headquarters for the important work of the General Committee on Army and Navy Chaplains. The other functions of the Washington Office are occasional. From time to time it is able to render a much appreciated service in helping various church organizations to arrange meetings in Washington, to secure information from governmental bureaus (such as the Census Bureau and the Passport Division of the State Department) and to provide contacts with great national bodies whose headquarters are in Washington, like the American Red Cross, the American Federation of Labor, and the National Education Association.

The Office has assumed the responsibility for the arrangements for the annual meetings of the Editorial Council of the Religious Press. It coöperated with the Home Missions Council and the Council of Women for Home Missions in the plans for the National Home Missions Congress, held in Washington in 1930. It rendered assistance to the World Alliance for International Friendship through the Churches in connection with its 1930 meeting, held in Washington. The National Conference on the Relation of the Churches to Unemployment, held in Washington, in 1931, under the joint auspices of the Federal Council, the National Catholic Welfare Conference and the Central Conference of American Rabbis, relied upon the Washington Office for a large amount of help in the preparations for the gathering.

Such services as these amply justify the continuance of the Washington Office, even though the present financial stringency has necessitated the reduction of the budget of the Washington Office to the barest minimum on which the office can be maintained at all.

WILLIAM F. McDOWELL, *Chairman*;
WILLIAM L. DARBY, *Secretary*.

HOME MISSIONS COUNCIL

In 1933 the Home Missions Council will mark its twenty-fifth year of service to its constituent boards, representing the major denominations in the United States and Canada. It was "organized in New York City, March 6, 1908, preceding by a few months the organization of the Federal Council of the Churches of Christ in America. Many of the same persons and practically the same combination of influences produced both organizations."

The Home Missions Council through its committees, which are made up of representatives of its constituent boards and societies, is active in promoting coöperation in town and country fields and in Church Building; through its joint committees with the Council of Women for Home Missions, in city and new Americans, among Spanish-speaking people, among Alaskans, among Indians, in Promotion; through its joint committees with the Federal Council, Council of Women for Home Missions, and Community Church Workers, in Comity. The Home Missions Council is also represented on joint committees with other organizations interested in work for the Blind, coöperation with the *Missionary Review of the World* and with the Coöperative Religious Ministry at Radburn, N. J.

The Home Missions Council coöperates in its field work with state Home Missions Councils, as well as the state and local Councils of Churches affiliated with the Federal Council.

As a result of the national Church Comity Conference, held in Cleveland, in January, 1928, a Five-Year Program of Survey and Adjustment is being carried on, consisting of five parts, namely: (1) the organization of state councils and regional and local commissions, (2) surveys of states and intensive surveys of typical groups and regions, (3) the North American Home Missions Congress, (4) comity adjustments in local fields, (5) a follow-up program of conferences in states. The surveys for the first few years were under the able direction of Rev. Hermann N. Morse, who gave the Council part-time service. The first state to be surveyed was that of New Hampshire. The survey was printed in pamphlet form and distributed to the New Hampshire state executives and the secretaries of the constituent boards. Surveys have been made in many states, but it has been possible to print only the material for New Hampshire, Maine and Connecticut. Some of the surveys have been distributed in mimeographed form.

The North American Home Missions Congress, held December 1-5, 1930, in Washington, was attended by 800 delegates officially appointed by 28 denominational Home Mission groups. Preparations for this Congress had been made for two years by the Home Missions Council with the coöperation of the Council of Women for Home Missions and the Federal Council of Churches. Three commissions, which had been studying their subjects for a year previous to the Congress reported upon (1) "The task of the Administration of Home Missions," (2) "The Promotion of Home Missions," (3) "Coöperation in Home Missions." There had been prepared for the Congress two Data Books containing a wealth of material on social, economic and religious problems of America. Following the Congress a 115-page book was published containing Reports of Commissions, Addresses and Findings. The heart of the Congress was in the thirteen conference groups, each of which spent two whole days and an evening discussing concrete problems in some special area of missionary service.

One of the recommendations of the North American Home Missions Congress urged the consideration of a series of conferences and public meetings looking to the enlistment of all the denominational groups to bring about a great Home Mission advance in North America in all sections of the country. This is a joint effort of the Home Missions Council, with the coöperation of the Council of Women for Home Missions and the Federal Council of the Churches of Christ in America, to carry down to the local church the message and findings of the Congress, and the results of the studies of the Five-Year Program of Survey and Adjustment for the purpose of arousing the churches and the people to the magnitude, importance and urgency of the Home Mission enterprise. There have now been approximately fifty conferences held. Some of them have been of two and three day duration, held in large cities, and others have been one-day conferences held in smaller cities which brought in ministers from the surrounding counties. In the continuation conferences held in cities the programs combined two themes, namely, Home Missions and the Christian Home. Outstanding church leaders appeared on the programs of these conferences and in the one-day conferences we had the valuable assistance of several of the rural specialists of our constituent boards. The Extension Secretary of the Federal Council, Dr. Guild, and the Secretary of the Social Service Commission, Dr. Tippy, provided distinguished services on these programs.

The Committee on Town and Country has continued its active promotion of home missions in rural fields, chiefly in pro-

moting summer schools for town and country pastors and the observance of Rural Life Sunday, in helping to meet religious education needs of the town and country fields and to further a ministry of healing in country districts. In 1931 the Administrative Committees of the Home Missions Council and the Federal Council approved a method of procedure whereby the Committee became a joint one of the two Councils.

The Board of National Missions of the Presbyterian Church U. S. A. for years maintained a Department of Building Fund Campaigns. As the services of this Department were requested by churches of all denominations and the men who served it represented various denominations, it was urged that this work should become interdenominationalized. The Administrative Committee of the Home Missions Council approved this transfer and this Department is now The Church Building Campaigns Bureau of the Home Missions Council.

One of the suggestions made at the North American Home Missions Congress called for a joint committee representing the national agencies in a Christian Approach to the Jews and as a result there has been created a Committee on Coöperating Boards on the Christian Approach to the Jew.

The joint Committee of the Home Missions Council and the Council of Women for Home Missions supports and directs the interdenominational religious work directors at Government Indian schools. The Committee has also set up a service committee which is a liaison committee between the Councils and the Indian Department of the Government.

The Interdenominational Council on Spanish-speaking Work is made up of workers among the Mexicans and Spanish-speaking people of boards interested in this field and constituent to the Home Missions Council and Council of Women for Home Missions. It meets annually in some center in the West or Southwest.

Some of the most perplexing problems today for the churches are to be found in the cities with their large and complex population groups. The joint Committee on City and New Americans of the Home Missions Council and Council of Women for Home Missions called a conference on "The Church in the Changing City" in Detroit in 1930, which considered Factors and Forces in City Life, The Gospel for the City Mind, City Areas in Church Groups, Church Adaptation, Religious Education, Church City Planning and Comity. In 1932 two conferences were held in the interest of foreign-language workers. After months of preparation an Interdenominational Conference on "The City and the Church in the Present Crisis" was held in Chicago, November 29-December 2, 1932. The un-

usually strong program had a personnel of speakers including some of the most prominent leaders of the churches. The purpose of the Conference was fourfold, namely (1) to see together the Church's task in the city; (2) to plan together a common strategy for the city church; (3) to devise together better coöperative methods and programs of city church work; (4) to speak together to the Church at large of the needs of the Church in the city.

The Interdenominational Ozark Committee was established to coördinate the work in the Ozark area of Missouri, Arkansas and Oklahoma. This is a workers' conference for all the Ozarks, comparable to the Southern Mountain Workers' Conference which meets annually in Tennessee. The Home Missions Council sponsors these annual meetings.

The Home Missions Council and its constituent groups are indebted to the Institute of Social and Religious Research for the survey and research work which it has done and is doing in home mission fields. One of its important recent publications is entitled "Hinterlands of the Church," by Miss Elizabeth R. Hooker. The Institute has provided funds and personnel for survey projects in connection with our Five-Year Program, two of which are available in printed form, "Churching the Small City," a survey of Ardmore, Oklahoma, and "The Northern Mexican." The Home Missions Council and the Conference of Southern Workers are coöperating with the Institute in a religious study of the Southern Appalachian region.

The outstanding coöperative enterprise is the Coöperative and Religious Center at Boulder City which began on October 1, 1931. Seven denominations constituent to the Home Missions Council are coöperating in the support of the interdenominational director and have also provided funds for a building. This project has the enthusiastic support of church executives in California, Nevada and Arizona.

In 1929, a Council of Religion was created, on which the Home Missions Council is represented, to provide a coöperative church life and ministry for the new community of Radburn, N. J. A budget for the support of the pastor was provided by several coöperating denominations.

An attempt was made in behalf of a union building project for the Havana Union English-speaking Church. This is an independent and self-supporting congregation but it needs the encouragement and counsel of church leaders in this country.

WILLIAM R. KING, *Executive Secretary.*

COUNCIL OF WOMEN FOR HOME MISSIONS

The Council of Women for Home Missions is the interdenominational organization of twenty-four women's home mission boards and societies in the United States and Canada. Consultation and coöperation in finance and action result in effective work in fields otherwise neglected, such as for migrant workers, and tend to unify and concentrate Christian service in general.

Among migrant families employed in seasonal labor in canneries and on fruit and vegetable farms, the Council carries forward a program of Christian social service through demonstration centers which serve as nursery, kindergarten, and health centers, and through trained workers who minister to the migrants as they go from camp to camp. The coöperation of employer and community to which the migrants come is enlisted. In 1932, work was carried on in ten states in the East, the West, and Middle West.

The Council is related to the Federal Council of Churches through close coöperation. The administrative officers and executive staff serve on the various Commissions of the Federal Council. Financial support and personal service are given especially to the Church Women's Committee of the Commission on Race Relations.

With the Home Missions Council of men's boards, the Council of Women for Home Missions has a Joint Administrative Committee responsible through active committees for religious work directors in United States Indian schools; for work in Alaska; for our Spanish-language population; for city churches and new Americans; for promotion of home missions and in the important work of Comity and Five-Year Program of Survey and Adjustment. Much of the time of the annual meetings of the two Councils, to be held jointly in January, 1933, will be devoted to the study of the report of this Survey Committee. The Joint Committee on Indian Work aims to correlate and unify the Protestant church work among the Indians; to act as a liaison body between the Government and church boards; to be a source of up-to-date and correct information concerning the Indian situation, and to administer a program of religious education in the government boarding schools. In 1932, the Executive Secretary of the Council of Women became Director of Indian Work. The publishing of G. E. E. Lindquist's "A Handbook for Missionary Workers among the American Indians" is one of the achievements of the present year. "Co-

öperation with Indian Americans" and "The Attitude of the American Indians toward Coöperation" form the basis of the program in which Government, Church, and the Indian himself have voice.

In coöperation with the Missionary Education Movement, home mission study books and supplementary material for all ages are published each year. The study for 1932-1933 centers around the American Indian; for 1933-1934, texts are being prepared on the theme, "Christ in the Modern World."

In coöperation with the Federation of Woman's Boards of Foreign Missions and with the National Council of Federated Church Women, the following programs are actively promoted:

1. The World Day of Prayer is observed annually on the first Friday in Lent. In 1932, reports were received of observances in more than 2,000 communities in the United States, and in 47 countries of the world. Four interdenominational missionary projects are supported by the offerings made on this day. They are: Christian Literature, Indian Work, Migrant Work and Union Colleges for Women in the Orient. The next observance falls on March 3, 1933, and the theme is "Follow Thou Me." Four hundred and seventy thousand Calls to Prayer, in English, are being distributed.

2. The establishing of world peace through concentrated study and action is done coöperatively with ten other national organizations of women through the National Committee on the Cause and Cure of War. This year the program includes material for meetings and study classes on the Disarmament Conference, the World Court, the League of Nations and Militarism in Education. The Council promotes the use by its constituent members of the excellent program material, such as "Brief Discussions on War and Peace for Busy Men and Women," prepared by the Commission on International Justice and Goodwill. World friendship among children is also a part of the work for world peace. All study classes are directed toward expression in action of intelligent public opinion at strategic times.

3. Interdenominational conferences and schools of missions are promoted through the preparation of material and the supplying of leaders.

4. On behalf of better race relations in the United States, the three national bodies have also a joint committee.

In this same connection it should be recorded that the Council of Women supports also the work of the Commission on Interracial Coöperation, with headquarters at Atlanta, Ga.

A monthly bulletin of news of activities of women's work is maintained in *The Missionary Review of the World*. At Chautauqua, N. Y., a Home Missions Institute is conducted annually in coöperation with the Chautauqua Institution. The Legislative Committee of the Council is active in the furtherance of law observance and enforcement. It functions with the Women's Joint Congressional Committee in Washington and with the Woman's National Committee for Law Enforcement. The

Council has established the Eva Clark Waid Memorial Fund with a goal of \$10,000, the interest of which is used annually for the promotion of world peace.

Besides membership in the National Committee on the Cause and Cure of War, the Council of Women for Home Missions maintains at present membership in other national organizations, such as the National Conference of Social Work, the American Academy of Political and Social Science, the Interorganization Council on Disarmament, and the National Council for Prevention of War.

ANNE SEESHOLTZ, *Executive Secretary*.

PART III.

RECORDS OF THE COUNCIL

REPORT OF THE EXECUTIVE COMMITTEE

Since the Quadrennial Meeting of the Federal Council as a whole, held in Rochester, N. Y., in December, 1928, the Executive Committee has met annually as follows:

December 4-6, 1929, in Chicago, Illinois.
December 2-3, 1930, in Washington, D. C.
December 2-4, 1931, in Philadelphia, Pa.

Special meetings of the Executive Committee were also convened as follows:

January 11, 1929, in New York for the purpose of electing secretaries and completing organization for the Quadrennium.
October 23, 1931, in New York for the purpose of filling vacancies.

The records of these meetings, together with full reports from the various Commissions and the yearly reports of the Treasurer, have been distributed by mail to the members of the Council.

GEORGE W. RICHARDS, *Chairman*;
RIVINGTON D. LORD, *Secretary*.

DIGEST OF ACTIONS OF ADMINISTRATIVE COMMITTEE DURING 1932

The Administrative Committee has met regularly each month, except July and August. It also met in a special session on February 5 to consider the responsibility of the churches in the Far Eastern crisis.

The following extracts from the official minutes of the Administrative Committee are submitted as a record of all its important actions.

LUTHER A. WEIGLE, *Chairman*;
RIVINGTON D. LORD, *Recording Secretary*.

January 29, 1932

VOTED: To approve the following recommendations from the Sub-committee on Worship:

"In accordance with instructions given by the Administrative Committee at its meeting held on December 23, the Sub-Committee on Worship submits the following recommendations as a program for the Federal Council of the Churches in the field of worship:

"1. That the President of the Federal Council be empowered to appoint a special Committee on Worship which shall serve until the end of the present quadrennium.

"2. That the membership of the Committee on Worship shall include the chairmen of the several denominational committees now dealing with questions of worship, together with other denominational leaders who are studying this field and are especially qualified to give counsel and help.

"3. That the functions of the Committee shall include the following:

"a. To provide a central clearing-house for the various denominations for consultation, for interchange of experience, plans and methods, for mutual reinforcement and stimulus, and for joint study as to what is needed to cultivate the spirit and practice of worship in the Protestant churches.

"b. To provide a leadership in the field of worship for those denominations which do not have any special committees of their own dealing with this subject, but which feel the need for assistance.

"c. To provide a center for publishing articles or other materials that it is believed will be equally useful in many denominations.

"d. To use the religious press as a channel for calling attention to the more important materials produced by the various denominational agencies or by others engaged in the study of worship.

"4. That, if the work of the Committee during the remaining months of the present quadrennium indicates that there is a fruitful service to be rendered in this field, careful consideration be given at the beginning of the next quadrennium to the appointment of a permanent Commission on Worship."

VOTED: To receive with satisfaction the report nominating Professor L. Foster Wood, of Colgate-Rochester Divinity School as Secretary of the Committee on Marriage and the Home, action thereon to be taken at the next meeting of the Administrative Committee, in accordance with the standing rules.

Attention was called to the fact that owing to the financial depression the Council has postponed indefinitely the filling of four secretaryships that have become vacant during the last year and that no new secretaries are being added, except as specifically designated funds are provided from new sources.

A financial report for the year 1931 (subject to final correction when the audit has been completed) was presented by Assistant Treasurer, William E. Woolsey, showing that the Council has incurred no new deficit during the year and has somewhat reduced the deficit with which the year began.

VOTED: To adopt the following revised resolution of the Commission on International Justice and Goodwill, with regard to the situation in Manchuria:

"The Administrative Committee of the Federal Council of the Churches of Christ in America expresses its cordial support of the policy announced by the Department of State in the notes of January 7, 1932, to China and Japan regarding the situation in Manchuria, in which our Government declares that it 'does not intend to recognize any situation, treaty or agreement which may be brought about by means contrary to the covenants and obligations of the Pact of Paris....'

"The Committee welcomes this declaration as a step forward in implementing and making effective the ideals and purposes expressed in that Pact, and thus in upholding the principle that resort to military violence for securing national objectives is no longer to be regarded as legitimate."

VOTED: That the Administrative Committee desires to record its gratification at the character of the personnel of the American representatives to the Disarmament Conference, and expresses its confidence that this delegation will sincerely and adequately represent the American will for the promotion of peace. We earnestly hope that our representatives will present and support at the Conference such a constructive program for substantial reduction of all armaments as will persuade the nations that the United States of America is not content to play the part of a passive spectator, but, on the contrary, is prepared to assume an active and forceful rôle in all movements to promote peace and to secure the drastic reduction and effective limitation of the armies, navies and air fleets of all the nations.

VOTED: To adopt the following resolution concerning the Washington Bi-Centennial:

"The observance throughout 1932 of the celebration of the Two-Hundredth Anniversary of the Birth of George Washington provides the churches of Christ in America with an opportunity to give widespread emphasis to the spiritual and moral aspects of the personal life and public career of the first President of the United States.

"In recognition of this fact, the Administrative Committee of the Federal Council of the Churches of Christ in America authorizes the staff of the Commission on International Justice and Goodwill to bring this projected celebration to the attention of the pastors of our churches and the editors of our religious press."

VOTED: That the Administrative Committee authorize the Chairman, in conference with the Chairman of the Midwest Committee, to appoint three members of the committee on arrangements for the interdenominational Conference on City Missionary Work to be held in Chicago, November 28-30, 1932.

It was reported that the General Committee of the Research Department had considered the request of the Executive Committee of the Federal Council "that the Department of Research study the facts as to radio broadcasting and its bearing on moral and religious issues, and as to the relation of the Federal Council thereto, and report to the Quadrennial Session next year." It was further reported that the Research Department had voted that the study be undertaken, without commitment regarding publication, provided the following specifications are adequate concerning the scope of the inquiry: 1. Existing situation with regard to religious broadcasting; 2. Present organization and control of radio in general in the United States; 3. Systems of radio control used in other countries; 4. Existence or non-existence of abuses of control."

VOTED: To accept the report from the Research Department as in our judgment consistent with the purpose of the resolution of the Executive Committee, with the understanding that its report of the study will be presented to the Administrative Committee for decision as to what further action should be taken.

VOTED: That the Administrative Committee desires to express its hearty appreciation of the courtesy and coöperation of the Congregational Commission on Evangelism and the Devotional Life in making the manuscript of the Fellowship of Prayer available for an interdenominational edition for the use of all interested churches.

February 5, 1932

VOTED: To approve the following report of the Advisory Committee on Literature:

"The following papers have been presented for consideration:

"1. In the series entitled 'Brief Summaries for Busy Men and Women,'

"No. 12, 'The Responsibility of the Churches for War and Peace,'

"and No. 13, 'Tangled Skeins in Manchuria,' submitted by the Commission on International Justice and Goodwill.

"2. Two documents from the Committee on Town and Country of the Home Missions Council and the Federal Council:

"a. A folder to be issued in regard to summer schools for rural ministers;

"b. Material prepared for the observance of Rural Life Sunday, which this year comes on May 1.

"In general, these documents are clearly within the scope of approved utterances."

VOTED: That Professor L. Foster Wood, of Colgate-Rochester Divinity School, nominated at the last meeting of the Administrative Committee, be elected Secretary of the Committee on Marriage and the Home.

VOTED: To adopt the following resolution:

"The rapidly increasing horrors consequent upon military action in the Far East vividly reveal the appalling situation created in the world by great armaments and the ready resort to their use. The Administrative Committee of the Federal Council of the Churches of Christ in America regards present conditions in Shanghai as a clarion call to the nations, our own included, to redouble their efforts to achieve a radical reduction of armament and to strengthen the institutions of world peace. Instead of treating the chaotic conditions in the Orient as indicating the futility of the Geneva Conference, we regard them as demonstrating the absolute necessity for holding the Conference and making it a complete success.

"We deplore the sinister and short-sighted comment heard in certain quarters that the demand for war supplies from the Orient may stimulate American trade. We condemn any idea that the American people should make profit out of providing the implements of destruction for fighting nations.

"We record our high appreciation of the efforts of our Government, in coöperation with other nations, to prevent further military conflict in the Far East and to aid in securing a just and honorable settlement of the Sino-Japanese controversy in the spirit and methods of the Pact of Paris, thus conserving the true interests of both Japan and China and promoting the peace of the world."

VOTED: To refer to the Commission on International Justice and Goodwill, for study and early report, the document signed by English church leaders on international economic problems.

February 26, 1932

VOTED: That the question as to whether the procedure of the staff in connection with the inquiry into the lynching at Salisbury, Md., was a wise and adequate one be referred to the Committee on Policy for study.

After extended debate and discussion,

VOTED: To adopt the following "Message to the Churches" on the China-Japan situation:

"We members of the Administrative Committee of the Federal Council of the Churches of Christ in America, committed by the Gospel of Christ to the ideal of world fellowship and international peace, express the following convictions concerning the tragic situation in the Far East and transmit them to the churches for careful consideration and appropriate action.

"1. A momentous decision, which may determine the course of history for decades ahead, faces the United States and the other nations. The present conflict in the Orient, whatever the technicalities, is virtually war. In our judgment, the United States should cooperate with the other nations in the closest possible way, using every available method of peace for maintaining the integrity of the Pact of Paris. Under no circumstances whatsoever should the United States allow itself to be drawn into a war with either China or Japan, nor should it join with the other powers in any measure of military coercion.

"2. We strongly endorse and support the position taken by Secretary of State Stimson in making it known to the world that the United States will not recognize the legality of any title or right gained in violation of the pledges contained in the Kellogg-Briand Pact and Nine-Power Treaty. We earnestly hope that the other governments of the world will join with the United States in support of this policy. We believe that the general acceptance of the principle of nonrecognition of national advantages gained by military means in violation of peace pledges will go far toward preventing resort to war.

"3. We hold it to be contrary to sound public policy for the United States, while protesting the violation of treaties, to permit its nationals to supply the military instruments employed in their violation. Our Government should, we believe, forbid the exportation of arms and munitions to China and Japan and condemn loans to either country which might be used to assist in military operations. And we urge the churches of other nations to recommend similar action by their governments.

"4. If every other measure for the restoration of peace should fail and the other nations by concerted action should declare that either party to the conflict has resorted to force in violation of its treaty obligations, and should consequently sever trade and financial relations with such nation, we believe that the United States, as a last resort, should declare an embargo on trade with that nation. It should be explicitly understood that such action will not include a naval blockade or a resort to any other type of naval or military pressure.

"While aware of the objections which may be brought against the use of an embargo, we are convinced that such a collective withholding of trade is a valid instrument of social discipline and vastly preferable to allowing the war to take its course.

"The Administrative Committee of the Federal Council sends this message to the churches in the knowledge that on some of the questions discussed no consensus of opinion has yet been formulated throughout the constituent denominations, and in the hope that the views herein expressed may be an aid in arriving at clear judgments on the moral issues involved."

VOTED: To send to the National Christian Councils of both China and Japan the following cablegram:

"In this hour of crisis the Federal Council of the Churches of Christ in America desires to express again its deepest sympathy with our Christian brethren in China (Japan). We are bound to you by the ties of a fellowship in Christ which nothing can break.

"While humbly confessing the sins of Western peoples in their national policies, we feel the time has now come for Christian people in all nations to unite in upholding the new peace machinery of the world. We join with you in prayer that further warfare may be avoided and lasting peace be speedily secured."

VOTED: To refer a communication from Channing Pollock with regard to support for good books and plays to the Committee on Policy for consideration and report.

March 18, 1932

VOTED: To adopt the following report of the Advisory Committee on Literature:

"All of these items are well within the scope of approved utterances:

"1. From the Department of Research and Education, *A Guide to the Literature of Rural Life*, first published in 1929 and now revised and reprinted.

"2. From the Commission on International Justice and Goodwill, an announcement of Goodwill Sunday, May 15, 1932, for young people.

"3. From the Commission on International Justice and Goodwill, pamphlets Nos. 12, 13 and 15, in the series of Brief Summaries for Busy Men and Women—'Tangled Skeins in Manchuria,' 'Five Great Discoveries' and 'An American Debate between Two Americans.'"

VOTED: To adopt the following recommendations of the Extension Committee:

"1. That it is our clear conviction that another secretary, to give full time to strengthening state and local coöperation, is urgently called for, especially so since for about a year the Council has had only one member of the staff working at this task.

"2. That the Administrative Committee be asked to approve the election of a field secretary for this purpose as soon as necessary financial resources are in sight.

"3. That the Finance Committee and the Extension Committee be requested to confer and to report at the April meeting of the Administrative Committee as to the possibilities of securing sufficient financial resources to warrant appointing a field secretary at this time; and that the Extension Committee be invited to present a

nomination at the April meeting, in case reasonable financial support is in prospect."

VOTED: To adopt the report of the Committee on Marriage and the Home on "Inter-marriage of Members of Different Christian Communions."

VOTED: That the proposed reply to the "Appeal" from British churchmen concerning intergovernmental debts be referred back to the Commission on International Justice and Goodwill for further consideration.

VOTED: To postpone for a month action on a statement, recommended by the Commission on International Justice and Goodwill, with regard to the proposals of the delegations at the Geneva Conference, and to send copies of the proposed statement to members of the Committee for consideration.

VOTED: To authorize James Myers, Industrial Secretary of the Commission on the Church and Social Service, to attend the international conference to be held at Basle, Switzerland, under the auspices of the Life and Work Movement, on the relation of the churches to unemployment.

VOTED: To receive and place in the minutes the following cablegram from the Japan Christian Council to the Federal Council:

"Message gratefully received. Council petitioning our government speedy settlement in spirit of League Covenant, Kellogg Pact and Nine-Power Treaty.
EBISAWA."

Dr. Cavert called attention to a further cablegram received by the International Missionary Council, reporting that three American missionaries in Japan and three Japanese Christians, including Dr. Ebisawa, had gone to Shanghai at the invitation of a group of Chinese Christians, to confer on measures for preserving peace. Dr. Cavert commented that this was an extraordinary illustration of the fact that fellowship between Christians of different nations can be maintained unbroken even in a time of severe political and military tension.

April 22, 1932

Dr. J. Ross Stevenson presented a report for the Subcommittee on Worship on Shipboard.

VOTED: That the report be received and its two recommendations adopted, as follows:

"(1) That the Federal Council's Commission on Evangelism be requested to correspond with the heads of shipping companies to inquire whether they would like to have the Commission examine their sailing lists in advance, so as to advise them so far as possible when

clergymen of good standing are on board who might be invited to conduct Sunday services of worship.

"(2) That the Sub-Committee on the subject, appointed by the Administrative Committee, be discharged and the matter referred to the Commission on Evangelism for further attention."

VOTED: To adopt the following statement, upon recommendation of the Commission on International Justice and Goodwill:

"We call the attention of our constituency to the striking proposals made at the Geneva Conference by many delegations, including the delegation of the United States, to abolish weapons peculiarly fitted for aggression.

"While recognizing the difficulties inherent in the task of differentiating between 'offensive' and 'defensive' armaments, we believe it is clear that certain weapons are of primary value from the standpoint of military aggression. The American delegation at Geneva advocates 'special restrictions for tanks and heavy mobile guns, in other words, for those arms of a peculiarly offensive character.' France asks that special consideration be given to such offensive weapons as battleships, bombing planes and large submarines. Great Britain, Italy and a number of other governments have voiced their approval of placing special bans on aggressive armaments. With all such proposals we are in hearty accord.

"The governments of fifty-nine nations, having by the Pact of Paris officially renounced war, should now renounce and abolish weapons designed primarily for aggressive purposes. The drastic reduction or total abolition of such weapons would greatly enhance the significance of the Peace Pact, allay deep suspicions and fears among nations less prepared to make war, prevent rivalry in armaments among all nations and tend to insure the success of the Disarmament Conference.

"With aggressive weapons abolished, national security will be greatly increased, and reductions in military budgets certain and large. Armaments among all nations would be strictly limited to the status of a police force for the maintenance of law and order.

"We appeal to the members of our churches and to citizens generally to take early and appropriate action on this constructive program."

The Labor Sunday Message for 1932, presented at the last meeting by the Commission on the Church and Social Service, was discussed. Appreciation was expressed of the work of the drafting committee and several changes were proposed as necessary if the message is to be commended for reading from the pulpit as a part of a service of worship. After discussion,

VOTED: To refer the Labor Sunday Message, for editing in the light of the discussion, to a special committee to be appointed by the Chairman, of which the Chairman shall be a member, and which shall report at the next meeting of the Administrative Committee.

On recommendation of the Committee on Policy, it was

VOTED: That Dr. Richards and Dr. Weigle, as Chairmen of the Executive and the Administrative Committees of the Council, be authorized to sign a statement analyzing the misleading character of the volume, "Tainted Contacts."

On recommendation of the Committee on Policy, it was

VOTED: That Channing Pollock's proposal that the Federal Council provide for a regular information service to ministers and other interested people on the better plays and books represents a desirable function for some agency to perform, but it is not practicable for the Federal Council under the present limitations of its budget.

In response to the request made by the Administrative Committee at its February meeting, the Committee on Policy recommended the following procedure in connection with future inquiries into lynchings:

"On September 26, 1930, the Administrative Committee took action authorizing the Commission on Race Relations to 'assemble data, from case studies of lynchings in communities where Christian churches are located, as to the action followed by those churches during and subsequent to the event with an effort to discover the policy and program which the churches should pursue in trying to prevent this evil.'

"The experience of the Council in connection with the studies authorized by this action suggests the following supplementary provisions:

"1. The choice of agents to make these studies should be carefully determined, and when it is deemed wise to engage other persons than those on the staff of the Federal Council, the approval of the persons proposed shall be obtained from the Chairman of the Commission on Race Relations, the Chairman of the Administrative Committee and the Chairman of the Committee on Policy.

"2. The results and reports of such studies shall be considered by the Secretary of the Commission on Race Relations, the General Secretary of the Council and by the Chairman of the Administrative Committee.

"3. If any public statement is made or if the results and reports of the studies are given to the press, it shall be after examination by and approval of the Chairman of the Commission on Race Relations, the Chairman of the Administrative Committee and the Chairman of the Committee on Policy and, if in their judgment advisable, only after authorization by the Administrative Committee.'

"It is further recommended that, while these provisions should be adopted for present guidance, the Commission on Race Relations and the Research Department be requested to consider together whether a more thorough-going plan of research should not be adopted than was contemplated in the Administrative Committee's resolution of September 26, 1930."

The Committee on Policy, through Dr. Langdale as Chairman, also made a provisional report of progress in response to

the instruction given by the Administrative Committee of the Council on May 20, 1931, to consider what responsibility the Council has in the field of motion pictures. The report, as amended in the course of the discussion, was adopted as follows:

"It is our judgment that the Federal Council should undertake a program in behalf of better motion pictures, which may provide for the previewing of films, the organizing of groups in local communities to work for the support of better films, and the furnishing of information about films to parents for their guidance. It is understood that in carrying out the program of previewing, entire independence of the industry should be maintained, and that no financial support from the industry should be received.

"We believe that such a program should be undertaken only if a sufficient number of the educational and social service boards of the denominations express their clear approval and their readiness to cooperate.

"We propose this step in view of the fact that most people do attend movies and that many would gladly avail themselves of guidance in deciding what pictures to patronize; we recognize, however, that the real problem is not one of bad pictures alone, but of the exaggerated importance of the movies in the lives of most children and adolescents, and the artificial standards of value and reality thus created in the minds of young people.

"We request Dr. Tippy to carry on further conference with the appropriate denominational agencies, and also with the International Council of Religious Education, concerning their participation in a program of previewing and to present to the Committee on Policy a detailed plan as to how the program could be made effective."

VOTED: To adopt the following report of the Advisory Committee on Literature:

"During the past month, the Committee has given attention to the following papers presented by the Commission on International Justice and Goodwill:

"1. Pronouncement on the Disarmament Conference.

"This is within the limits of approved utterances and has already received the attention of the Administrative Committee.

"2. Uncle Joe's Solution of the Japan-China Struggle.

"3. Harry and Jack Discuss the American Navy.

"4. Mary Quizzes John about Reparations, Debts and Moratorium.

"5. Mr. Jones and Prof. Adams Discuss Patriotism.

"These are popular discussions of important themes in Dr. Gulick's series of Brief Summaries for Busy Men and Women. The subject matter is excellent.

"The Committee on Financial and Fiduciary Matters has ready for publication papers presented at the Conference held in Chicago, April 6-7. The title of the book to be published is 'Trusts and Trusteeships: Value, Extent and Flexibility of Fiduciary Purposes and Powers.' This has been approved as within the scope of approved utterances."

Request was made that one or more of the four proposed popular discussions of international problems should be sent to

the members of the Administrative Committee for examination in advance of publication.

Upon recommendation of the Commission on International Justice and Goodwill,

VOTED: To adopt the following resolution:

"WHEREAS, The Executive Committee of the Federal Council of the Churches of Christ in America has recommended that the nations signatory to the Pact of Paris agree among themselves 'that they will promptly consult with one another in the event of a threatened breach of the Pact....,' and

"WHEREAS, The Committee on Economic Sanctions, consisting of a number of prominent publicists and economists, including among others Honorable Alanson B. Houghton, Chairman of the Commission on International Justice and Goodwill, has submitted a report in which it is suggested 'that the signatories of the Pact of Paris should enter into an appropriate protocol or agreement supplemental to that Pact whereby they will engage themselves, in the event of hostilities, actual or threatened, promptly to consult together with a view to determining measures of non-intercourse which would be appropriate to prevent the threatened breach of the Pact....,'

"Be it Resolved, That we transmit to the churches for their careful consideration the report of the Committee on Economic Sanctions."

VOTED: That the General Secretary be requested to prepare a letter of congratulation to the Moravians upon the occasion of their Missionary Bicentennial.

May 27, 1932

Dr. Warnshuis presented the Labor Sunday Message as revised by the sub-committee appointed at the last meeting of the Administrative Committee.

VOTED: To adopt the Labor Sunday Message in its revised form.

Letters were read from Secretary Stimson and from other members of the American delegation to the Geneva Conference on Reduction of Armaments, expressing appreciation of the Federal Council's statement on the elimination of aggressive armaments and of its other work in behalf of world peace.

A revised draft of the proposed reply to the English manifesto on war debts and reparations was presented by Mr. Van Kirk, with the explanation that comment and criticism had been widely sought from denominational leaders and that the General Conference of the Methodist Episcopal Church had already taken action supporting the general position outlined in this draft.

VOTED: To receive the proposed reply to the British manifesto on war debts and reparations, as revised since the discus-

sion at the April meeting, to approve it in substance and to circulate it to all the members of the Committee, with request for further comments, before its presentation at the next meeting of the Committee for action; and also to request the Commission on International Justice and Goodwill to endeavor to secure so far as possible any additional judgments on the part of ecclesiastical bodies or representative individuals before the next meeting of the Administrative Committee.

Upon the request of the Commission on International Justice and Goodwill for a ruling on the question of joining with other organizations in the Inter-Organization Council on Disarmament in approaching the political conventions in the interest of getting certain "peace planks" in their platforms, the judgment was expressed that such a method of procedure is not wise for the Federal Council.

VOTED: To adopt the following report of the Advisory Committee on Literature:

"The Advisory Committee on Literature has given attention to the following matters:

"1. The pamphlet on the work of the Army and Navy Chaplains,

"2. The Brief Summaries for Busy Men and Women,
the former from the Committee on Army and Navy Chaplains and the latter from the Commission on International Justice and Goodwill.

"These have been found to be wholly within the scope of authorized publications.

"An occasional service is rendered which does not require reporting but should be understood and appreciated in the appraisal of the Committee's activities, namely, this month, as on previous occasions, some papers have been read, suggestions and recommendations made, which have led to the withdrawal, at least for the present, of the documents. It is possible that a service of this kind may at times be even more valuable than services which are distinctly reported."

The Board of Finance (Mr. Orrin R. Judd, Chairman) presented the following report:

"At the beginning of the year, 1932, the Board of Finance gave tentative approval to a budget of \$319,800 for the current year, with the stipulation that this was to be reviewed at the end of each quarter in order to see whether revision would need to be made. For purposes of comparison it may be stated that the budget for the preceding year (1931) had been \$360,000. The actual expenditure for 1931, however, (in round numbers, \$326,000) was kept well below the budgetary figure.

"At the meeting of the Board of Finance on April 27 last, it appeared that, in view of the declining income which the Federal Council had experienced during the first quarter of 1932, it is necessary to make a further reduction below the amount of \$319,800, tentatively approved at the beginning of this year. The Finance Committee, therefore, voted to recommend that the budget for 1932 be reduced to \$300,000.

"Detailed recommendations have been made to the staff as to how \$20,000 could be eliminated from the budget with the least serious loss. These recommendations have included: a substantial reduction in the amount for office rental, the printing of a smaller and cheaper issue of the *Federal Council Bulletin*, and a five per cent reduction in salaries for all members of the employed staff. These economies are already in force. The Board of Finance finds it further necessary to recommend the discontinuance of appropriations to the Midwest Office, beyond the amount required for office space contracted for until next year, and the reduction of the expense of the Washington Office to the amount designated for it and for the General Committee on Army and Navy Chaplains."

In the light of the report of the Board of Finance,

VOTED: 1. That the budget for the year be reduced from \$319,800 to \$300,000.

2. That the expenditure of the Washington Office be reduced to the amount of contributions designated for it and for the General Committee on Army and Navy Chaplains, payments to Rev. William L. Darby for part-time service being regretfully discontinued as of July 1, 1932.

3. That appropriations to the Midwest Office, beyond the rental of office space already contracted for, be discontinued as of July 1, 1932.

4. That warm appreciation be expressed to the Washington Committee and the Midwest Committee for their willingness to continue to carry on their functions under these financial limitations.

A request that the Federal Council issue a statement emphasizing the security of loans on church properties was received from the Church Building Committee of the Home Missions Council.

VOTED: That the General Secretary be requested to confer with officials of the Home Missions Council regarding the proposed statement on loans on church buildings, explaining that the Administrative Committee, after serious consideration, does not regard this as an item which can be acted upon with success by the Administrative Committee.

VOTED: To refer a communication regarding the divergent wordings, "trespasses" and "debts" in the Lord's Prayer to the Federal Council's Committee on Worship for report.

June 24, 1932

VOTED: To adopt the following report of the Advisory Committee on Literature:

"The Committee has given consideration to the following documents:

"1. *A Study Course on Economic Problems*—A rewriting of 'Christianity and Economic Problems.'

"This manuscript, dealing with a subject somewhat new to the Federal Council, nevertheless seems to the Committee as well within the scope of approved sentiments and purposes; it is comprehensive in topics dealt with, consistent with its theme, constructive in its stimulation to thought and conclusions, irenic in spirit, and admirably well-phrased.

"The Committee recommends that it be approved for publication, subject to editorial revision by the Committee.

"2. *The Churches and the Problems of Peace*—A statement presented by the Commission on International Justice and Goodwill for guidance in the observance of Armistice Week.

"This is approved as well within the field of approved utterances.

"3. Two additional copies in the series, 'Brief Summaries for Busy Men and Women,' Nos. 16 and 17, entitled 'Can a Christian Be a Patriot' and 'How to Stop War—Mary and Professor Smith Discuss Sanctions.'

"These are likewise approved."

A proposal for a united period of penitence and prayer, probably during Thanksgiving week, made by the conference held under the auspices of the Commission on Evangelism at Northfield, was presented.

VOTED: To refer the suggestion for a period of penitence and prayer to the Commission on Evangelism, with power.

A revised draft of the proposed reply to the manifesto from British churchmen on war debts and reparations, received last February, was presented. After extended discussion, in the course of which minor revisions of phraseology were suggested,

VOTED: That the statement be adopted and that appropriate editorial revision, in the light of suggestions made in the discussion, be referred, with power, to the Committee. The final draft was as follows:

"The Administrative Committee of the Federal Council of the Churches of Christ in America acknowledges the receipt of the impressive and moving 'Appeal for the Remission of Reparation Payments and International War Debts,' addressed to Christians in their own and other lands and signed by more than fifty Christian leaders of the major church bodies in England. In reply the Committee makes the following statement:

"In approaching the question our primary interest as Christians is to release in the life of the nations the spirit of forgiveness and reconciliation to which the Christian Gospel summons us and which is the supreme need of the world today. We are all at one in our conviction that the emphasis should be placed chiefly not upon legal claims but upon the coöperative effort of all to find solutions productive of the largest common good.

"We are further agreed that in the present world distress and turmoil the Christian Church must lay special stress upon its teaching of the oneness of the human family and the interdependence of

nations. Patriotic motives should be guided and controlled by motives of Christian brotherhood. True patriotism will seek the well-being not only of one's own nation but of mankind. Human personality and its development through fellowship among all peoples constitute a primary concern of the Christian churches.

"The Administrative Committee of the Federal Council of the Churches of Christ in America therefore holds that the solution of the war debt problems is a matter of vital interest to the churches. It involves principles of right and justice. It vitally affects the welfare of millions now living and the destiny of millions yet unborn.

"Within our constituency, however, there is as yet no complete agreement as to the practical solution of the problem. Some are convinced that the United States should on moral as well as on economic grounds accept full cancellation. Others hold that the debts should be paid in full, believing that such obligations cannot be set aside without undermining the basis of confidence between governments. Still others believe that some middle ground should be sought between the two extremes.

"The Committee does not believe that either in law or in morals the intergovernmental war debts, voluntarily contracted by the different countries of Europe, are in the same category as the reparations imposed upon Germany by the Treaty of Versailles. We recognize, however, that reparations and debts are now in fact closely linked and that the reduction or cancellation of reparations is practically impossible without affecting war debt payments to the United States. In so far as the European peoples are relieved of the burden of the debts a corresponding burden is placed upon the American people. This burden the United States would doubtless not be willing to assume if it were urged by other peoples as something to which they were by right entitled, but the United States ought surely to be willing to consider the matter when it is proposed as a question of Christian brotherhood and mutual helpfulness.

"The Committee recognizes, moreover, that the lowered price level and the rise in the value of gold mean that in terms of goods or of the labor required to produce them the debtor nations are now compelled to pay the United States more than was anticipated by us or by them when the present debt agreements were made.

"It is the conviction of the Committee that whatever may be the theoretical justification for paying reparations or war debts, the existing world situation renders attempts to continue them on their present basis futile and harmful. What we urgently need is to restore mutual confidence and to set in motion again the currents of trade. For this the Administrative Committee believes that a revision downward both of war debts and of reparations is essential. We believe that, in common with other nations, the United States should be prepared to accept a new settlement.

"New war debt agreements, however, should be accompanied by assurances on the part of the debtor nations that the money thus remitted will not be spent directly or indirectly for increased war preparations. The amounts due the United States on account of war debts are far smaller than the expenditures of the debtor nations on their military establishments. A downward revision of the war debts should, therefore, go hand in hand with substantial reductions in the military and naval budgets of the debtor nations. Until the debtor nations of Europe show strong determination to reduce their armaments, thereby fulfilling their pledges made in the Versailles treaty,

we believe it will be difficult to persuade the American people to make further reductions in the debts of those nations to the United States.

"We believe, in summary, that a new war debt settlement is called for and that its terms should be based upon the existing world economic situation, the program of the European nations for the reduction or cancellation of reparations, and general agreements for the reduction and limitation of the military expenditures of the nations.

"In taking this stand we look earnestly to the day when nations no less than individuals shall be truly Christian in their mutual relations and attitudes, shall recognize that they are members one of another and shall be ready in a spirit of brotherhood to bear one another's burdens."

In behalf of the sub-committee appointed to reconsider the statement on the situation in Hawaii, as proposed at the last meeting, Dr. Haynes presented a revised draft. Dr. Anthony presented a minority report, raising a question as to the advisability of making any statement at this time. After discussion of various points involved in the matter, and especially in view of the lack of certainty as to some of the facts in the case, Dr. Haynes withdrew the proposed statement, with the understanding that the Commission on Race Relations after giving the matter further study and conferring with the Research Department might make another recommendation.

VOTED: To adopt the following statement regarding President Hoover's arms cut proposal:

"The Administrative Committee of the Federal Council of the Churches of Christ in America enthusiastically welcomes the proposal of President Hoover to the World Disarmament Conference that the armaments of the nations be reduced by nearly one-third, including complete abolition of all tanks, all chemical warfare and all large, mobile guns.

"This bold and statesmanlike proposal, if adopted, would relieve the peoples of an enormous load of taxation and thus help raise the standards of living and of general welfare, reduce rivalry in armaments, and remove the suspicions and fears and ill-will that now paralyze the life of the world. The striking success of the Disarmament Conference would powerfully promote goodwill among the nations and help create a more truly brotherly world of hope, joy and peace.

"The Committee rejoices particularly in the primary place in the President's proposal given to the Kellogg-Briand Pact. This Pact, faithfully observed and given living force in the thought and the practice of the nations, will provide a security that no amount of armaments can ever give.

"The Committee urges the members of our churches generally to give President Hoover's far-reaching and epoch-making proposal their prompt, hearty and active support."

VOTED: To request the officers of the Council to reply to the communication from the Hebrew Christian Alliance of

America, setting forth the spirit and work of the Committee on Goodwill between Jews and Christians, as defined by the Quadrennial Meeting in 1924.

VOTED: To invite Dr. John Calvin Broomfield, of the Methodist Protestant Church, to serve as an additional fraternal delegate from the Federal Council to the Reunion of British Methodism this summer, the other delegates being Bishop Francis J. McConnell and Dr. S. Parkes Cadman.

September 23, 1932

VOTED: To adopt the following report of the Advisory Committee on Literature:

"The following documents have received attention and all have been recognized as within the field of clearly approved utterances of the Council, and have received friendly suggestions as respects phrasing and minor matters:

"1. A set of 'Brief Discussions on War and Peace for Busy Men and Women,' from the Commission on International Justice and Goodwill.

"2. A folder entitled 'New Methods for Old in Unemployment Relief,' presented by the Commission on the Church and Social Service.

"3. A folder entitled 'Can This Be True in Your Community?' from the Commission on Race Relations.

"4. The 'Fellowship of Prayer for 1933, Outline for Daily Devotions,' presented by the Commission on Evangelism.

"5. 'The Preacher's Morning Watch,' from the Commission on Evangelism."

VOTED: That the Federal Council accept the invitation to serve as one of the national agencies sponsoring the movement for the support of the relief and welfare agencies during the coming season.

In behalf of the Commission on the Church and Social Service, Dr. Tippy submitted an outline of the procedure that had been followed in drafting the revised "Social Ideals of the Churches," and of the plan for submitting the statement to the Quadrennial Meeting in Indianapolis in December.

VOTED: To receive the report and to request Dr. Tippy to submit the document to all the voting members of the Federal Council prior to the Quadrennial Meeting in Indianapolis and to assemble all important suggestions and criticisms for presentation at the meeting.

VOTED: That the following statement be incorporated in the minutes:

"The Administrative Committee notes with great interest the plan for a simultaneous observance of the first week in October as a

special period of penitence and prayer in view of the grave difficulties confronting the nation and the world. The movement had its origin in the last meeting of the General Assembly of the Presbyterian Church in the U. S. A. Through the Federal Council's Commission on Evangelism, the other denominations have been invited to participate and plans for the observance have been formulated, with the result that an exceptionally widespread recognition of the occasion is anticipated. Special thanks are due the Presbyterian Church for financial assistance in printing over 100,000 copies of the call and suggested topics for prayer, and also in furthering the publicity for the movement."

For the Commission on Evangelism, Dr. Bader reported on the question of provision for worship on shipboard, in part as follows:

"One paragraph of the Commission's letter to the steamship companies read as follows:

"We realize that many times there are ministers on board ship and you are not aware of that fact. Knowing the Protestant ministers as we do, we are wondering if you would desire to send us your passenger list in advance of sailing for study of it to see if there are ministers included. If such were discovered, we would indicate that fact to you and give you information about them. We would understand that if a passenger list was submitted it would need to be handled very carefully and in strictest confidence."

"The letters in reply indicate:

"1. That the steamship lines feel that it is impractical to furnish passenger lists in advance.

"2. That all the lines are willing for services to be held if ministers desire to hold such services.

"3. That most of the lines provide for regular Sunday services."

VOTED: To receive the report and request the General Secretary and Dr. Bader to prepare a statement for the religious press in connection with the matter, and to send a communication to the steamship companies which will assure them of our interest and of our readiness to coöperate in any practicable way.

VOTED: That the Chairman of the Administrative Committee be requested to appoint a Nominating Committee of five members, in addition to himself, to make nominations for the officers of the Federal Council, to be presented to the Quadrennial Meeting.

VOTED: That the Administrative Committee receive for consideration at its October meeting, the recommendation of the Commission on Race Relations for the engagement of Rev. Irving K. Merchant, of South Bend, Ind., for secretarial work, particularly with its program of Race Relations in Economic Life, with provision that financial guarantees satisfactory to the Treasurer and the Finance Board be made.

October 28, 1932

VOTED: To adopt the following report of the Advisory Committee on Literature:

"The Committee has examined and reports upon five documents, each approved as well within the scope of already approved principles and utterances.

"Two from the Commission on International Justice and Goodwill:

"1. Brief Discussions for Busy Men and Women—Harry and Jack and Others Discuss Security.

"2. Preliminary Pronouncement on World Peace.

"Two documents from the Committee on Financial and Fiduciary Matters:

"3. Blank form application for Uniform Trust Endowment Certificate.

"4. A pamphlet entitled 'Uniform Trust Endowment Certificates and Their Use.'

"One document from the Commission on Race Relations:

"5. Pamphlet on Race Relations Sunday."

VOTED: That the General Secretary send the following communication, on behalf of the Administrative Committee of the Council, to the Georgia Bicentennial Commission:

"The Administrative Committee of the Federal Council of the Churches of Christ in America is interested to learn of the plans for the celebration of the two-hundredth anniversary of the settlement of Georgia. The humanitarian interest of General Oglethorpe in the founding of the new colony on American soil and the prominent place occupied by Georgia in the early work of John Wesley afford special reasons for the churches to be interested in this bicentennial.

"We shall be glad, through the *Federal Council Bulletin*, to call the attention of our constituency to the forthcoming bicentennial celebration and its significance for the churches."

VOTED: To approve the holding, by the Committee on Financial and Fiduciary Matters, of the proposed Conference on Wills and Will-Making, next March, with the understanding that the major emphases will be those outlined in the paper presented by Dr. Anthony.

VOTED: To approve the engagement of Rev. Irving K. Merchant for secretarial work in the Commission on Race Relations, as of January 1, 1933, provided the Finance Committee is satisfied that, for a period of at least a year, the necessary financial guarantees are met.

VOTED: To adopt the following resolution:

"WHEREAS, The Administrative Committee of the Federal Council has learned with interest of the appointment of a Committee by the Northern Baptist Convention to consider the relation of said Convention to the Council,

"Resolved, First, that the Administrative Committee extend to the members of said Committee of the Northern Baptist Convention a hearty invitation to attend the sessions of the Federal Council to be held in Indianapolis, December 6 to 9, and to participate in the fellowship and discussions of its several sessions;

"Resolved, Second, that the Secretary be requested to convey the sentiments of this resolution to each member of the Committee."

A resolution from the Commission on the Church and Social Service on the use of violence in unemployment demonstrations was presented and it was

VOTED: To lay the resolution on the table for one month, or until the next meeting of the Administrative Committee.

MINUTES OF MEETING OF EXECUTIVE COMMITTEE, DEC. 6, 1932

A meeting of the Executive Committee of the Federal Council of the Churches of Christ in America was held at the Hotel Severin, Indianapolis, Ind., on Tuesday, December 6, at nine a. m.

Dr. George W. Richards, the Chairman, presiding.

Prayer was offered by Rev. I. A. Thomas.

The following members and official alternates were present:

Rev. Alfred Williams Anthony—Free Baptist
Rev. Robert A. Ashworth—Northern Baptist
Rev. Edward Bleakney—Northern Baptist
Bishop H. A. Boaz—Methodist Episcopal, South
Rev. David Bruning—Evangelical Synod of North America
Rev. C. E. Burton—Congregational
Rev. H. J. Callis—African Methodist Episcopal Zion
Bishop James Cannon, Jr.—Methodist Episcopal, South
Bishop George C. Clement—African Methodist Episcopal Zion
Bishop A. R. Clippinger—United Brethren
Rev. F. G. Coffin—Christian Church
Rev. J. M. G. Darms—Reformed in U. S.
Pres. Boothe C. Davis—Seventh Day Baptist
Rev. Paul de Schweinitz—Moravian
Rev. F. L. Fagley—Congregational
Rev. S. S. Hough—United Brethren
Rev. R. A. Hutchison—United Presbyterian
Rev. W. H. Jernagin—National Baptist
Rev. Frederick D. Kershner—Disciples of Christ
Rev. E. D. Kohlstedt—Methodist Episcopal
Rev. William E. Lampe—Reformed in U. S.
Rev. John W. Langdale—Methodist Episcopal
Rev. Rivington D. Lord—Free Baptist
Bishop M. T. Maze—Evangelical
Rev. Frank Mason North—Methodist Episcopal
Mr. Frank H. Robson—Presbyterian in U. S. A.
Rev. O. F. Sensabaugh—Methodist Episcopal, South
Bishop John S. Stamm—Evangelical
Rev. J. Ross Stevenson—Presbyterian in U. S. A.
Rev. I. A. Thomas—National Baptist
Rev. Herbert L. Willett—Disciples
Dr. Walter C. Woodward—Friends
Rev. P. C. Wright—Northern Baptist.

VOTED: 1. That the official Handbook, containing the recommendations and reports submitted by the various departments, commissions and committees, together with a digest of the actions of the Administrative Committee, be transmitted to the Council.

2. That the changes in the Constitution and By-Laws, proposed by the Committee on Function and Structure and printed in the Handbook, be recommended to the Council for adoption.

3. That the following recommendations be presented to the Council:

a. That the following committees be appointed by the President of the Council:

- A Committee on Message
- A Committee on Business
- A Committee on Necrology
- A Committee on Resolutions of Courtesy
- A Committee on Credentials

b. That the Recording Secretary be authorized to appoint Assistant Recording Secretaries.

c. That the Committee on Program, as appointed by the Administrative Committee at its April meeting, be continued throughout the sessions of the Quadrennial Meeting, and be authorized to recommend any modifications of the printed program which may seem to it advisable.

d. That all matters presented to the Council, except those listed in the printed program, and all recommendations, except those printed in the official Blue Book, be referred to the Business Committee for consideration and report before discussion and vote. Recommendations and reports printed in the Blue Book may be the subject of discussion and action by the Council without reference to the Business Committee.

e. That each of the several denominational groups be requested to organize by electing a Chairman, since the respective denominational groups have two special responsibilities to fulfill during the Quadrennial Meeting:

First, as provided in Section 11 of the Constitution, the proposed changes in the Constitution must be voted upon by the denominational groups as such, in addition to the vote by the Council as a whole;

Second, in accordance with Article 9, Section f, of the Constitution, members of the Executive Committee and their alternates shall be nominated "by the representatives in attendance of each of their respective constituent bodies" and then elected by the Council.

4. That the Chairman of the Executive Committee be requested to present these recommendations to the Council.

Dr. Wright reported for the Committee on Nominations, as follows:

For President—Rev. Albert W. Beaven, President of Colgate-Rochester Divinity School, Rochester, N. Y.

For Vice-President—Rev. Lewis S. Mudge, of Philadelphia, Stated Clerk of the General Assembly of the Presbyterian Church in the U. S. A.

For Recording Secretary—Rev. Rivington D. Lord, of Brooklyn, N. Y.

For Treasurer—Mr. Frank H. Mann.

VOTED: To approve the report for presentation to the Council for election.

VOTED: That the Chairman of the Executive Committee present these nominations to the Council.

VOTED: To adjourn.

RIVINGTON D. LORD, *Recording Secretary*.

**MINUTES OF MEETING OF EXECUTIVE
COMMITTEE**

Held at Hotel Severin, Indianapolis, Ind., Dec. 9, 1932

A brief meeting of the Executive Committee of the Federal Council was held on December 9, 1932, at one o'clock, immediately following the adjournment of the Quadrennial Meeting of the Council.

The President of the Council, Dr. Albert W. Beaven, called the meeting to order and presided.

VOTED: That Rev. Rivington D. Lord be elected Recording Secretary.

VOTED: That the next meeting of the Committee be held on January 27, at ten o'clock, at 105 East 22d Street, New York.

After a benediction by Bishop C. H. Phillips, the meeting adjourned.

RIVINGTON D. LORD, *Recording Secretary.*

MINUTES OF QUADRENNIAL MEETING

Held at Hotel Severin, Indianapolis, Ind.

Tuesday Morning, December 6, 1932

The Seventh Quadrennial Meeting of the Federal Council of the Churches of Christ in America convened in the ballroom of the Severin Hotel, Indianapolis, Ind., on Tuesday morning, December 6, 1932, at 10:00 o'clock.

The President of the Council, Bishop Francis J. McConnell, presided.

The hymn, "Love Divine All Love Excelling," was sung, after which Dr. Frank Mason North led in prayer.

The President presented the following, who brought greetings and words of welcome:

Honorable Reginald H. Sullivan, Mayor of Indianapolis.

Rev. Earl R. Conder, Vice-President of the Indianapolis Federation of Churches.

Rev. Jean S. Milner reported for the local Committee on Arrangements and presented to the Council Rev. Earnest N. Evans, Secretary of the Indianapolis Federation of Churches, and Mr. William H. Wells, the manager of the Severin Hotel, expressing appreciation of their service in making arrangements for the meeting.

The Committee on Program, through its Chairman, Dr. J. Ross Stevenson, presented the following report:

"At the April meeting of the Administrative Committee of the Federal Council, the undersigned were appointed a committee to prepare the program for the Quadrennial Meeting of the Federal Council and to submit the same to the Council for its approval.

"The program, as prepared, has been distributed to all the members of the Council in printed form.

"It is recommended that the program, as printed and distributed, be accepted as the program for the Quadrennial Meeting, subject to any modifications that may later be found to be desirable.

"The Committee has undertaken to bring the entire program of the Federal Council within the limit of four days. This step has been taken in the hope that the reducing of the number of days in which the Council is in session will result in a more continuous attendance of the members from the beginning to the hour of final adjournment.

"In preparing the program, the Committee has attempted to provide adequate time for the thorough discussion of the reports and recommendations on which action by the Council is called for.

"If certain of the major reports and recommendations prove to require so much time for discussion that readjustments in other parts of the program are made necessary, it is recommended that the President of the Council and the Chairman of the Program Committee be authorized to suggest to the Council for its approval such modifications of the time schedule as seem essential.

"In the program as printed no provision is made for the introduction of new business after the Thursday afternoon session. The Committee feels that, in the interest of guarding against hasty action, it is important that all business which is to come before the meeting should be presented at a sufficiently early date to allow for careful consideration and report by the Business Committee. The Committee on Program, therefore, recommends that, as a standing rule for the Quadrennial Meeting, all new business must be introduced before Friday.

"In the original outlining of the several sessions of the Quadrennial Meeting, the Committee on Program did not schedule any session for Thursday evening, December 8, since many of the churches of Indianapolis hold their mid-week meetings on that evening and had expressed the desire to have speakers from the Federal Council. As the developments for these meetings in the Indianapolis churches have proceeded, it has appeared that many of them will be union meetings and that, therefore, the number of speakers requested from the Council will not be large. In view of this situation, the Committee recommends that a regular business session of the Council be held on Thursday evening, at eight o'clock, and that the agenda for the evening shall consist, first, of any unfinished business, and, second, of the program as now printed for Friday afternoon, or such parts of it as there may be time for at the Thursday evening session."

VOTED: To adopt the report as a whole, together with its recommendations.

Dr. George W. Richards, Chairman of the Executive Committee, presented a report of that Committee, including the record of the meetings held by the Committee during the quadrennium and also the following recommendations:

1. The adoption of the Handbook, mailed to the members of the Council, as the official Handbook for the meeting.
2. The receiving of the proposed amendments to the Constitution and the By-Laws, as presented in the printed report of the Committee on Function and Structure.
3. The appointment of the following committees:
 - a. On Message
 - b. On Business
 - c. On Necrology
 - d. On Resolutions of Courtesy
 - e. On Credentials.
4. The appointment of Assistant Recording Secretaries for this meeting.
5. The continuation of the Program Committee.
6. The reference of all printed reports of the work of the past year to the Business Committee.
7. A request to all denominational groups to organize for the purpose of taking action on certain matters during this meeting.

VOTED: To adopt this report.

The President appointed the following committees:

Special Committee on Message

Rev. William Hiram Foulkes, *Chairman*
Rev. C. E. Burton

Rev. George A. Campbell
 Mrs. Harrie R. Chamberlin
 Rev. Charles E. Schaeffer

Committee on Business

Bishop H. A. Boaz, *Chairman*
 Rev. John Calvin Broomfield
 Rev. H. J. Christman
 Rev. F. G. Coffin
 Mrs. J. B. Eubank
 Rev. R. A. Hutchison
 Rev. W. H. Jernagin
 Rev. John W. Langdale
 Bishop M. T. Maze
 Rev. J. H. Horstmann
 Bishop W. J. Walls
 Pres. Charles F. Wishart
 Dr. Walter C. Woodward

Committee on Necrology

Bishop Reverdy C. Ransom, *Chairman*
 Bishop A. R. Clippinger
 Mrs. Clayton D. Eulette
 Rev. Paul de Schweinitz

Committee on Resolutions of Courtesy

President Boothe C. Davis, *Chairman*
 Rev. James M. Martin
 Bishop C. H. Phillips

Committee on Credentials

Rev. A. J. C. Bond, *Chairman*
 Rev. F. L. Fagley

Dr. R. A. Hutchison offered resolutions on prohibition and the Eighteenth Amendment, which were, on motion, referred to the Business Committee.

President McConnell delivered an address on "The Place of the Federal Council in the Movement for a Larger Christian Unity."

The General Secretary, Dr. Cavert, introduced the following representatives of affiliated, coöperating and consultative bodies:

National Board of Young Women's Christian Associations

Mrs. Russell E. Adkins
 Mrs. Harrie R. Chamberlin
 Miss Anna V. Rice

Council of Church Boards of Education

Dr. W. R. Kedzie
 Dr. Robert L. Kelly

Foreign Missions Conference of North America

Rev. F. A. Goetsch
 Mrs. H. E. Goodman
 Dr. S. G. Ziegler

American Bible Society

Rev. George William Brown
Rev. Eric M. North

Council of Women for Home Missions

Mrs. C. E. Gardner
Mrs. Timothy Harrison
Miss Anne Seesholtz
Mrs. Ora L. Shepherd

National Council of Young Men's Christian Associations

E. W. Brandenburg
Harry W. White

International Council of Religious Education

Dr. Hugh S. Magill

United Stewardship Council

Rev. W. H. Denison
Rev. H. P. Vieth
Rev. J. H. White

Home Missions Council

Rev. R. A. Hutchison
Rev. W. R. King
Rev. Grant K. Lewis
Rev. John McDowell
Rev. Charles E. Schaeffer

National Council of Federated Church Women

Mrs. James T. Ferguson
Rev. R. J. Hudelson
Mrs. Irving Walker

Committee on Coöperation in Latin America

Rev. Stephen J. Corey

Federation of Woman's Boards of Foreign Missions

Mrs. Lela Taylor

Dr. Cavert also introduced special guests from other lands, as follows:

Rev. A. R. Kepler, General Secretary of the Church of Christ in China
Dr. Adolf Keller, of Geneva, Switzerland, General Secretary of the Central Bureau for Relief of the Evangelical Churches of Europe
Dr. F. Siegmund-Schultze, of Berlin, Germany.

Dr. George W. Richards, the Chairman of the Committee on Function and Structure, presented the report of the Committee in part, until the time for the worship period at 12:00 o'clock arrived.

Dr. Oscar E. Maurer, of New Haven, Conn., took charge of the noonday worship.

The Council took recess at 12:30 until 2:30.

Tuesday Afternoon, December 6, 1932

The Council reconvened at 2:30 p. m.

The hymn, "My Jesus, I Love Thee," was sung, after which Dr. Paul de Schweinitz led in prayer.

The Committee on Function and Structure continued its report, through Dr. George W. Richards, Chairman.

It was moved to adopt the section of the report dealing with "Function," but by common consent action on the motion was deferred until after the consideration of the section dealing with "Structure."

VOTED: To consider *seriatim* the proposed amendments to the Constitution.

VOTED: That no vote be taken on any of these amendments until after the representatives of the several constituent bodies have considered and acted upon the same as separate groups.

The first proposed amendment was then discussed at length:

"To amend the Constitution of the Council by adding the following to Article 3, as one of the objects of the Council: 'To administer for any of the constituent bodies such activities as they may commit to it and as the Council may accept.'"

The second proposed amendment was discussed:

"Article 5 shall be changed to read as follows (the italicizing calling attention to the changes):

"Each of the Christian bodies adhering to this Federal Council shall be entitled to *three* members, and shall be further entitled to one member for every *100,000* of its communicants or major fraction thereof."

In response to a suggestion from the floor, the phrase, "Communicant members" was substituted for "communicants" in the phrasing of the amendment.

The other proposed amendments to the Constitution were discussed, which, after minor modifications in phraseology accepted by general consent, are as follows:

"In Article 8, the first clause shall read as follows:

"The Federal Council shall meet once in every *two* years."

"In Article 9, Section a, in the first sentence, the phrase, '*A Vice-President*,' shall be substituted for 'one Vice-President from each of its constituent bodies.' The second sentence shall be changed so as to read, 'Vacancies in the representation of any denomination on the Executive Committee may be filled by the Executive Committee on nomination by the other representatives of that denomination on the Executive Committee, until the denomination itself shall provide otherwise.'

"In Article 9, Section c, the following shall be substituted for the first sentence:

"The Executive Committee shall consist of two representatives for each of the constituent bodies, preferably one minister

and one lay member, and one additional representative for every 500,000, or major fraction thereof, of its communicant members, after the first 500,000, who may be either a minister or lay member, together with the President, the Vice-President and the Treasurer of the Council.'

"In Article 9, Section d, the first clause shall read as follows:

"'All officers shall be chosen at the *biennial* meetings of the Council.'

"In Article 9, Section f, the words, 'Vice-Presidents and,' shall be omitted."

A motion was made and seconded to reconsider the earlier decision not to take a vote on the amendments until after consideration by the denominational groups separately. The motion was lost.

VOTED: To proceed to consider the proposed amendments to the By-Laws in the same manner as was done in the case of the amendments to the Constitution.

Pending the consideration of the changes in the By-Laws, the Council adjourned, in order to give time for the various denominational groups to consider the proposed amendments to the Constitution.

Tuesday Evening, December 6, 1932

A public meeting was held on Tuesday evening, December 6, at eight o'clock in the First Baptist Church of Indianapolis, presided over by Bishop Francis J. McConnell, the President of the Council.

The hymn, "All Hail the Power of Jesus' Name," was sung, followed by a prayer by the pastor of the First Baptist Church, Rev. O. R. McKay.

The choir of the church rendered an anthem.

The following message was read from President Hoover, addressed to Bishop William F. McDowell, as Chairman of the Federal Council's Washington Committee:

"MY DEAR BISHOP McDOWELL:

"I warmly appreciate your cordial invitation to deliver a radio message on the occasion of the meeting of the Federal Council of the Churches of Christ in America in Indianapolis on December 6th. I deeply regret that the pressure of public business connected with the opening of the session of the Congress makes it impossible for me to command the time for such a service.

"I will be obliged if you will convey to the meeting the assurance of my very high regard for the Federal Council and its purposes in our life. I especially appreciate and commend the wise and hearty coöperation on the part of the churches in the promotion of social service, better relations and the creation of that spiritual and ethical tone so absolutely essential to our life as a people.

"Yours faithfully,

"(Signed) HERBERT HOOVER."

Two addresses were given on the theme, "The Churches and World Peace"—the first, by Dr. Charles Clayton Morrison, Editor of *The Christian Century*; and the second, by Miss Mary E. Woolley, President of Mt. Holyoke College, U. S. Delegate to the Conference on Disarmament.

At the close of the addresses, the benediction was pronounced by Dr. McKay.

Wednesday Morning, December 7, 1932

The Council was called to order at 9:30 by the President, Bishop Francis J. McConnell.

The hymn, "In the Cross of Christ I Glory," was sung, and the Council was led in prayer by Bishop A. R. Clippinger.

A resolution on prohibition, presented by Bishop Cannon, was referred to the Business Committee.

A resolution to invite the United Church of Canada to become related to the Federal Council in such ways as may be thought mutually advantageous was presented by Dr. Langdale and referred to the Business Committee.

VOTED: To proceed to formal vote on proposed amendments to the Constitution and By-Laws.

On motion to amend the Constitution by adding the following clause to Article 3:

"To administer for any of the constituent bodies such activities as they may commit to it and as the Council may accept,"

it was

VOTED: To defer action on this amendment until the next meeting of the Federal Council.

By vote of the Council as a whole and subsequent vote by the denominational groups separately, the following amendments were made to the Constitution (also called "The Plan of Federation"):

"(1) In Article 5, the first sentence to read as follows:

"Each of the Christian bodies adhering to this Federal Council shall be entitled to *three* members, and shall be further entitled to one member for every *100,000* of its communicant members or major fraction thereof."

"(2) In Article 8, the first clause to read as follows:

"The Federal Council shall meet once in every *two* years."

"(3) In Article 9, Section a, in the first sentence, the phrase, '*A Vice-President*' to be substituted for 'one Vice-President from each of its constituent bodies,' and the second sentence to read, 'Vacancies in the representation of any denomination on the Executive Committee may be filled by the Executive Committee on nomination by the other representatives of that denomination on the Executive Committee, until the denomination itself shall provide otherwise.'

"(4) In Article 9, Section c, the following to be substituted for the first sentence:

"The Executive Committee shall consist of two representatives for each of the constituent bodies, preferably one minister and one lay member, and one additional representative for every 500,000, or major fraction thereof, of its communicant members, after the first 500,000, who may be either a minister or lay member, together with the President, the Vice-President and the Treasurer of the Council."

"(5) In Article 9, Section d, the first clause to read as follows:
"All officers shall be chosen at the *biennial* meetings of the Council."

"(6) In Article 9, Section f, the words, 'Vice-Presidents and' to be omitted."

VOTED: To adopt proposed amendments to the By-Laws, as follows:

"(1) In Article III, Section 1, the phrase, '*a Vice-President*' to be substituted for the phrase, '*one Vice-President representing each of the bodies represented in the Council*,' and in Sections 2, 3 and 4, the phrase, '*the Vice-President*' to be substituted for '*Vice-Presidents*.'

"(2) In Article III, Sections 1, 2 and 6, the clauses or phrases referring to the *Administrative* Committee to be omitted.

"(3) Article III, Section 4, clause (a) to read as follows:

"The President shall preside at meetings of the Council and of the Executive Committee; or, in his absence, the Vice-President. In the absence of both, a chairman *pro tem* shall be named."

"(4) Article III, Section 4, Clause (b) to read as follows:

"The Executive Committee shall appoint the chairmen and the members of the various departments and committees."

"(5) Article IV of the By-Laws, relating to the present Administrative Committee, to be eliminated in its entirety and the following to take its place:

"Section 1. All members of the Executive Committee shall be communicant members of Christian bodies adhering to the Council.

"Section 2. A quorum shall consist of fifteen members, representing at least five denominations.

"Section 3. The following shall be invited to attend meetings of the Executive Committee for consultation and advice but without the right to vote:

"a. Chairmen of departments who are not members of the Executive Committee by appointment of one of the constituent bodies.

"b. Two representatives of the group of fully organized and recognized state and local councils of churches, nominated by the Association of Executive Secretaries.

"c. Those persons, not to exceed twelve, who may be nominated, one each, by such agencies of Christian coöperation as may, by action of the Executive Committee, become enrolled as in affiliated, coöperative or consultative relations with the Federal Council."

"Section 4. The Executive Committee shall determine the budget of the Council and all its departments and committees.

"Section 5. The Executive Committee shall meet monthly except as otherwise determined by its own action.

"(6) In Article VI, the word '*departments*' to be substituted for '*Commissions*.'

"(7) Article VI, Section 2, of the By-Laws to read as follows:

"The departments and standing committees shall be subject to the *Executive Committee* and shall report to it at least twice a year.'

"(8) To Article VI the following to be added as Sections 4 and 5:

"Section 4. The departments and standing committees shall be accorded initiative and liberty of action in their methods and undertakings; but no utterance of any department or committee shall be made public until it has been approved by the *Executive Committee*. On the request of five members, representing at least three different denominations, action on any proposal shall be deferred until after discussion at the next meeting after the one at which it is presented.

"Section 5. All members of departments shall be members of Christian bodies adhering to the Council.'

"(9) Article VII, Section 1, of the By-Laws to read as follows:

"Regular meetings of the Council shall be held *biennially* on the first *Tuesday* in December, unless otherwise voted by the Council or the *Executive Committee*, at such place and hour as may be determined by the *Executive Committee*.'

"(10) Article VII, Section 2, to substitute the words, '*Executive Committee*' for the words, '*Administrative Committee*.'

"(11) In Article VIII of the By-Laws, to omit the words, 'or by the *Administrative Committee*.'"

After extended discussion, action was deferred on the following amendment which had been proposed by the Committee on Function and Structure as Section 3, of Article VI of the By-Laws:

"The chairmen and the members of departments and standing committees shall be elected by the *Executive Committee*. Whenever a department or committee operates in a field in which corresponding denominational agencies exist, the Federal Council's department or committee shall include official representatives of those denominational agencies. All departments shall include representatives of state and local federations of churches."

The report of the Committee on Nominations was presented by Dr. George W. Richards, as follows:

For President—Rev. Albert W. Beaven

For Vice-President—Rev. Lewis S. Mudge

For Recording Secretary—Rev. Rivington D. Lord

For Treasurer—Mr. Frank H. Mann.

The report was adopted and the officers elected.

The new President, Dr. Beaven, was escorted to the chair and inducted into office with appropriate remarks by the retiring President, Bishop McConnell. Dr. Beaven assumed the office with a fitting response and led the Council in prayer.

A standing vote of thanks and appreciation was tendered to the retiring President, Bishop McConnell.

A standing vote of thanks was extended to the Committee on Function and Structure and to its Chairman, Dr. Richards, for the painstaking work of the Committee and the effective way in which the report was presented.

A Memorial on World Peace, recommended by the Commission on International Justice and Goodwill, was presented by Associate Secretary Walter W. Van Kirk.

The recommended statement, with an amendment to the section on "Ideals, Attitudes and Convictions," was adopted, Dr. Burrell and Dr. Edge asking to have their names recorded as voting against the amendment.

(For the whole statement, as amended, see pages 75-80 of this volume.)

After necessary announcements, the devotional service was conducted by Dr. Oscar E. Maurer.

The meeting adjourned.

Wednesday Afternoon, December 7, 1932

The Council was called to order at 2:00 o'clock by the President, Dr. Beaven, and was led in prayer by Dr. Albert W. Palmer.

Dr. William Adams Brown, Chairman of the Department of Research and Education, reported on a study, now being carried on, on the relation of Church and State.

The report was received as a report of progress.

An address was given by Rev. A. R. Kepler, General Secretary of the Church of Christ in China, on the subject, "The Church of Christ in China—An Adventure in Unity."

The President called the Vice-President, Dr. Lewis S. Mudge, to preside during the presentation of the addresses for the afternoon, which were as follows:

"What Can We Learn from the Group Known as the 'First-Century Christian Fellowship,'" by President J. Ross Stevenson, of Princeton Theological Seminary.

"The Need for Evangelism in a Modern World," by Rev. Ivan Lee Holt, pastor of St. John's Methodist Episcopal Church, South, St. Louis, Mo.

"Preaching Christ in a Modern World," by President Albert W. Beaven, Colgate-Rochester Divinity School.

Recommendations from the Commission on Evangelism were presented by Dr. Bader. The recommendation dealing with a program of evangelism for students was referred to the Business Committee for further consideration. The following recommendations were adopted:

- "1. That the President of the Federal Council appoint a committee of five to prepare a message on the spiritual life of the churches

to go out from this Quadrennial Meeting to the churches and that this committee present the message to this body for its consideration and action some time before adjournment.

"2. That during the next two years the Commission on Evangelism seek to help stimulate regular church attendance on the part of the members of our churches and also secure increased attendance on the part of those not now members of the churches. To this end, studies should be made, practical plans suggested and suitable literature prepared and made available.

"3. That in order to conserve the members of our churches, the Commission give consideration to more effective ways and means by which the following may be done:

"a. The care and culture of the new members brought into the churches through evangelism.

"b. The following of members who move from one community to another, seeking to conserve them to the life and work of the Church and continued loyalty to Christ.

"4. That in view of the excellent response and the large results coming from the recent one-day Spiritual Advance Conferences, similar conferences be planned for the next two years in states, cities and counties and that these be planned jointly as heretofore in coöperation with state and city federations of churches and also with the evangelistic organizations of the various communions.

"5. That since the fields throughout America are so white unto harvest: and since the opportunities were never greater for soul winning than now; and since these times are so in need of Christ and the Gospel,—

"a. The Commission on Evangelism and all the evangelistic organizations of the various communions be requested to call upon the churches and ministers for an aggressive evangelistic advance during the next two years.

"b. The pastors, evangelists, Sunday-school teachers and Christian parents be urged to become more zealous and faithful in winning others to Christ.

"c. The evangelistic spirit and passion be kept dominant in all our churches that they may match this hour of opportunity."

After necessary announcements had been made, the meeting adjourned, with a benediction by Dr. Goodell.

Wednesday Evening, December 7, 1932

A public meeting was held in the First Baptist Church at eight o'clock. President Albert W. Beaven presided.

After the singing of a hymn, President Walter G. Clippinger, of Otterbein College, Westerville, Ohio, led in prayer.

The choir of the Mt. Paran Baptist Church sang several selections, as did also a quartette from the Colored Y. M. C. A.

President Beaven introduced Dr. Frederick B. Fisher, who spoke on "An Adequate Gospel for an Age of Confusion."

An address was given by Dr. Robert E. Speer on "An Adequate Gospel for the Need of the World."

The benediction was pronounced by Dr. McKay, the pastor of the church.

Thursday Morning, December 8, 1932

The Council was called to order at nine o'clock by the President, Dr. Beaven.

The hymn, "In the Cross of Christ I Glory," was sung.

Prayer was offered by Bishop J. S. Stamm.

A resolution on anti-Semitism, presented by H. Paul Douglass, was referred to the Business Committee.

An overture to the Federal Council from the Editorial Council of the Religious Press was presented by Dr. Leinbach and referred to the Business Committee.

Dr. Frank Mason North presented the report of the Committee on Revision of the Social Ideals of the Churches.

It was voted to consider the report by sections.

Section I, "Historical Statement," was adopted.

The first part of Section II, "The Social Order and the Good Life," was adopted.

The rest of Section II was referred to the Business Committee, together with proposed amendments presented by Mr. Kile on gambling and by Bishop Cannon on the sentences dealing with divorce and the communication of information on birth control.

The Council returned to a discussion of the proposed amendment to Article VI, Section 3 of the By-Laws.

VOTED: To adopt the following substitute for the statement presented by the Committee on Function and Structure:

"The Chairmen and the members of departments and standing committees shall be elected by the Executive Committee. Whenever a department or committee operates in a field in which corresponding national denominational agencies exist, the Federal Council's department or committee may invite official representatives of these national denominational agencies, approved by the Executive Committee, to sit with them as corresponding members. All departments shall include, as corresponding members, representatives of state and local federations of churches, designated by the Association of Executive Secretaries."

It was **VOTED:** To adopt the report of the Committee on Function and Structure, as amended, as a whole.

(For the full text of the report as adopted, see pages 24-56 of this volume.)

The Council returned to the consideration of the report of the Committee on the Revision of the Social Ideals of the Churches.

The section on "Industrial Relations" was adopted.

The section on "The Rural Problem" was adopted.

A motion to delete the following sentences from the section

on "Marriage and the Home" was tabled until the report of the Business Committee should be presented:

"The interests of morality and sound scientific knowledge and the protection of both parents and children require the repeal of the federal and state laws which prohibit the communication of information about birth control by physicians and other qualified persons. Abuse of such information can best be controlled by education. We may rely also upon the fundamental integrity of human life."

An address was given by Professor Alva W. Taylor of Vanderbilt University School of Religion on "The Educational Function of the Church in the Fight Against the Liquor Traffic."

A worship service was conducted by Dr. Maurer.
The meeting adjourned.

Thursday Afternoon, December 8, 1932

The Council was called to order at 2:30 o'clock by President Beaven.

Prayer was offered by Dr. Dan B. Brummitt, of Kansas City.

The Business Committee, through its Chairman, Bishop Boaz, presented the following report:

"1. We have reviewed and approve for permanent record the various reports of the commissions, departments and committees, as found in the official Handbook, and also the digest of Administrative Committee actions and the record of the meetings of the Executive Committee. As a matter of detail, we ask the privilege of submitting for final editing a few minor alterations in the interest of accuracy and clarity.

"We desire to commend the map presented in connection with the report on State and Local Coöperation and would encourage the revision of such a graph, including other facts related to federation, for presentation at each biennial session of the Council.

"2. We propose the adoption of the following resolution:

"That the Federal Council invite the United Church of Canada to enter into such arrangements of fellowship and coöperation as in their judgment and ours shall seem feasible and desirable."

"3. As supplemental to the recommendations presented by the Commission on Evangelism, we recommend the following:

"Since the Church has a definite responsibility in behalf of the youth in the colleges and universities, and since it is part of our responsibility to help present the claims of Christ to students, we recommend:

"a. That the Commission on Evangelism be authorized—and so far as practicable, urged—to coöperate with educational institutions desiring their special service.

"b. That in the case of institutions in which little or no provision is made for definite Christian nurture, the Commission offer its services."

"4. We have considered the amendment offered by Bishop Cannon to the statement on divorce in the document interpreting the Social Ideals and recommend that following the statement that 'Divorce or

separation may be preferable to the enforced continuance of a relation which has no true basis in mutual respect and affection,' the following clause be added: 'As far as the two individuals concerned are involved, but the effect upon children, the family and society should never be ignored or minimized.'"

The report was adopted.

The Business Committee further recommended the adoption of the following statement in response to the overture from the Editorial Council of the Religious Press:

"The Federal Council deplores the fact that, despite the high character of most of our church papers, the local church and the Christian home make but meager use of them.

"We have failed to emphasize sufficiently the necessity for religious reading in the homes of our people. The great mass of our people are getting their views of life and the supreme problems of our time, not from the church press but from secular journals, scenarios and commercialized radio broadcasts. The loss in subscriptions has brought some of our most honored journals into financial distress and has greatly restricted their influence for good.

"It is the conviction of the Federal Council that in the years which lie ahead the greatest possible emphasis should be placed on the important duty of developing an intelligent and informed membership, sufficiently interested in religion to read the publications of the Church, in order to know what the churches are doing and ought to do, as well as to secure a Christian point of view on all questions seriously affecting human life.

"We recommend that our constituent bodies be urged to use the most effective means possible to promote in the congregations the ideal of 'a church paper in every Christian home,' and also seek to inspire the faithful reading of the same."

The report was adopted.

A revision of the section on "Marriage and the Home," presented by the Business Committee, was referred back to the Committee.

An address on "The Function of the Church in the Present Rural Crisis" was given by Professor Arthur E. Holt, of Chicago Theological Seminary.

Addresses on "Building a New World Unity in Christian Life and Work" were given by Dr. Adolf Keller, of Geneva, Switzerland, and Professor F. Siegmund-Schultze, of the University of Berlin.

Recommendations from the Commission on Relations with Churches Abroad were presented by Mr. Leiper.

The recommendations were adopted, as follows:

"I. Realizing the pull of divisive forces and the resurgence of nationalism today, we thank God for the 'unitive' power of the Christian churches as expressed during these recent difficult years notably in the prophetic movements of ecumenical character—the Universal Christian Council for Life and Work, the World Confer-

ence on Faith and Order, the World Alliance for International Friendship Through the Churches and the International Missionary Council.

"II. The Council, having learned with interest of the progress made in securing greater coordination between these movements and especially of the closer relationship established between the Universal Christian Council and the World Alliance by the election of a joint general secretary, records its conviction that this process of unification should be diligently carried forward. We believe that in the international field, as within each nation, Christians should present a united front, expressing their inner spiritual unity through a unified program to which each of the movements, now separate, should contribute its appropriate part.

"III. The Council welcomes the plan by which an Administrative Committee has been formed to give continued direction to the work of the Universal Christian Council and notes with particular satisfaction that Dr. William Adams Brown, who has so long and so wisely guided the affairs of its own Department of Research and Education, has consented to become Chairman of this Administrative Committee at Geneva. It records the conviction that the churches should gladly give all possible support to the work.

"IV. The Council wishes to reiterate its judgment that the American Section of the Universal Christian Council for Life and Work should retain such degree of autonomy in organization as a part of an international movement that church bodies not affiliated with the Federal Council, and not finding that affiliation at present possible, may without embarrassment cooperate with the American Section as an indication of their desire to strengthen the world movement toward Christian unity in the area of life and work.

"V. We commend to our constituency the prayerful and patient study of the central questions which should constitute the subject matter of the next world conference on Life and Work. When that conference is held we believe that the denominations should directly appoint their delegates as was done in 1925 for the Stockholm gathering. In the interim their representation on the Universal Christian Council, necessarily a small body in view of the distances of travel involved, should be secured, unless otherwise desired, through appointments by the Federal Council acting for the constituent denominations, with additional appointments by such denominations as are not members of the Federal Council but are related to the world organization.

"VI. In view of the foregoing, we signify our eagerness to cooperate in every possible way with the Universal Christian Council in the work of its commissions engaged on preliminary studies of the subject matter for the world conference now projected."

The Committee on the Revision of the Social Ideals, through Dr. North, completed the presentation of its report. The sections on "Race Relations," "International Relations," "The Method by Which the Christian Ideal Is to Be Realized," "The Churches Should Stand For," and "A New Age of Faith" were adopted. The adoption of the report as a whole was postponed until the Business Committee should report a final revision of the section on "Marriage and the Home."

The Business Committee, through Bishop Boaz, Chairman,

presented a statement on the prohibition situation, which, after amendment, was adopted, as follows:

"The Federal Council of Churches of Christ in America contemplates with deep concern and distress the present reaction against our existing temperance legislation, the consequent confusion of church, social and humanitarian forces, and the threatened overturn of all national legislation, organic and statutory, against the legalized traffic in alcoholic beverages. All the more because the backwash of repeal legislation might sweep aside most of the state and local protection to dry areas. We freely admit the present conditions to be unsatisfactory. The age-long craze of morbid appetites, the desire of unstable temperaments for release from the stress of modern life, even though that release is fictional at the time and fatal in the end, the ease by which the natural processes of fermentation are made available, the cupidity that exploits human weakness for gain through highly organized and skillful propaganda, our traditional American impatience under social restraints, and the general post-war spirit of cynicism and reckless racketeering have seriously crippled the enforcement of present liquor laws. The traffic in intoxicants is historically and inherently lawless. No legislation against it is ever capable of complete enforcement. Despite this admitted fact, our present laws register a substantial gain in the decrease of drinking among the working masses who can least withstand its dire consequences, in the real curtailment of the liquor traffic, even in our larger cities, in bettered labor conditions, stabilized industrial relations, increased savings for labor and economic gains for the employer, which even the present depression cannot obliterate.

"It is, therefore, with something akin to horror that we view the possible breakdown of all present restraints and the loosened flood of alcohol in an age of social unrest, of high-powered automobiles and airplanes and of high-powered advertising by newspaper and radio. With these concomitants and stimulants the traffic in intoxicants threatens to gain such a hold upon American life as generations of future struggle will not release.

"In sorrow and humility we confess our own share of responsibility and guilt for the present unhappy situation. We have been prone to forget that in American political life under present conditions our legislators and executives are reflectors rather than directors of public sentiment. We have failed in supporting the well-disposed among these by visible and audible public sentiment. We have failed adequately to keep pace with the moral problems of our great cities. We have failed in maintaining thorough and clean-cut scientific instruction about the evils of alcohol in our public schools, secondary schools, colleges and universities. In our churches our zeal has slackened in the matter of temperance preaching and teaching or else has failed to keep pace with the needs of a new generation which knew nothing about the old saloon, which has a new attitude toward alcoholic beverages since the World War and which in many of our schools and colleges is vaguely inquiring why after all it is wrong to drink. In a word, we have failed by forgetting that when we have secured a law against the traffic in drink we must not slacken but redouble our efforts to educate the next generation against the habit of drink. This failure we humbly confess and are highly resolved by the grace of God to do better.

"But it would be a still greater error to assume that our problem could be solved by education against the habit of drink without a law

against the traffic. With the traffic financing its propaganda and flaunting its advertising, such an attempt at education against a habit would be rendered almost futile. While there is no counsel of perfection in this difficult business, there are but two general types of policy and there is no compromise between them. Under the first policy, the liquor traffic is an outlaw. The second policy would make it legal. Under the first, we have to contend with the liquor traffic as the breaker of law; but under the second, as a maker of law. The first is difficult; the second intolerable. It is now proposed to make this evil traffic a basis of revenue, on the classic principle of compelling the backs of our vices to bear the burden of our taxes. Such taxes, taken from the pockets of those least able to pay, or from the pockets of legitimate business, simply sell the soul of the nation by legalizing an immoral traffic to secure a dubious prospect of relief from tax burdens. The licensed saloon would exist together with and in addition to the speakeasy. For the bootlegger we have always with us and could only be rid of him by furnishing a flood of liquor, soft and hard, at a rate so cheap as to put him out of business. It has been alleged that we have increased the temptation to drink among a certain class by making liquor hard to get. Should we now add to that the temptation of making it easy to get? And as between the old saloon and the policy of government sales, either through the state or the municipality, there is little choice. As we contemplate either the picture seems unbearable. We, therefore, renew our unswerving allegiance to a policy which outlaws the liquor traffic. Its temporary difficulties are admitted, but in the long run there is an uncompromising choice between such a policy and a sweeping reversion of civilization back toward the jungle.

"Therefore, be it resolved:

"1. That we give ourselves unreservedly to self-examination, penitence and prayer for our own short-comings and that we rededicate ourselves to unceasing battle, not only with the liquor traffic through the laws, but with the liquor habit in the lives of our fellow-citizens.

"2. That we assume a responsibility which cannot by any possibility be delegated, for a campaign of education in church and school, and for a revival of individual effort among Christians everywhere, to save America from social demoralization through the drink habit.

"3. That we respectfully remind our legislative and executive officers that the platforms of both political parties have made definite commitments for the full protection of dry territory and the prevention of the old saloon. If in this time of depression-born frenzy, our legislators by their action allow the saloon to return and the nation to be deprived of all the advantages we have gained in the reduction of the consumption of alcohol, they will be held responsible before God and man for the effects that will result, not only for this generation but for their children and ours.

"4. We pledge ourselves to the support of the Eighteenth Amendment and of appropriate enabling legislation. We protest against nullification of any existing law by failing to appropriate for its enforcement. We protest against any submission of repeal.

"5. We gratefully recognize the fidelity of public leaders who have kept faith during these trying times. And we assure them that, forgetting all personal differences or varying individual views, we shall strive for a solid front against the traffic in strong drink and a united leadership that our beloved country may move away from the jungle and on to the City of God."

The President called upon Dr. K. Tsenoff to pronounce the benediction.

The meeting adjourned.

Thursday Evening, December 8, 1932

The meeting was called to order at eight o'clock by the Vice-President, Dr. Lewis S. Mudge, who presided.

The hymn, "Jesus Calls Us O'er the Tumult," was sung.

Prayer was offered by Bishop Boaz.

The Business Committee reported favorably on the resolution on anti-Semitism, as follows:

"The Federal Council of the Churches of Christ in America desires to express its earnest disapproval of the anti-Semitism expressed so widely today in manifold forms. As followers of Jesus we put our trust in the power of love and urge upon our fellow-Christians in all lands a determined effort to deal in equity and brotherliness with their Jewish neighbors."

The resolution was adopted.

The Business Committee reported on invitations that had been received for the next meeting of the Council, as follows:

"Through their local church federations, the cities of St. Louis, Buffalo, Milwaukee, Kansas City and Omaha have asked to serve as hosts to the Federal Council at its next biennial session to be held in 1934. The Business Committee recommends that choice of place for holding the next meeting of the Council be referred to the Executive Committee with power, decision to be made before the close of the year 1933."

VOTED: That the recommendation concerning the place of the next meeting be adopted.

The Business Committee presented the following report concerning the amendment, offered by Mr. Kile, to the statement accompanying the Social Ideals of the Churches:

"With regard to the proposed amendment to the statement interpreting the Social Ideals of the Churches, submitted by Mr. Berton E. Kile, we recommend that the following paragraph on 'Gambling' be inserted in the document:

"Gambling on the results of games and other incidents has brought unchristian and anti-social motives into the ascendancy and tends to establish false standards of life, the individual seeking to be relieved of responsibility, arduous tasks or creative work. This attitude culminates in a supreme endeavor to acquire wealth through and by speculation, with no personal contribution to society. Gambling permeates all society, breeds criminals, is directly responsible for broken fortunes, broken homes, defalcations and suicides. This mania for gambling has come to a climax in a debauch of stock speculation. This is not only non-creative, but it is destructive, relocating and redistributing wealth with no regard whatever for the genius and energy that created it."

"The Committee recommends that the second part of Mr. Kile's statement, which deals with rather technical aspects of the extension of credit and other financial problems, be referred to the Research Department of the Council for careful study. The paragraph which it is thus proposed to refer to the Research Department, is as follows :

"'Extension of credit has been claimed as the inherent right of banks and bankers, and must be controlled for the benefit of society at large, prohibited for the purpose of stock speculation, pool manipulation and security loans of investments based upon current prices. Regulatory methods should be enacted eliminating short selling, the loaning or borrowing of stock certificates, eliminating trading on credit; all sales for cash and prompt delivery of securities, and any other additional control which will eliminate the speculative feature, reducing trading to the realm of investment and that only. Credit should be restricted to the use of creating wealth and redeemed (that is paid) when the anticipated wealth is created.'"

VOTED: To adopt the report of the Business Committee.
The Business Committee presented the following report :

"With reference to the section of the document on Social Ideals, dealing with 'Marriage and the Home,' the Business Committee recommends :

"1. That, in the fourth paragraph the word 'perhaps' be stricken out and that the words, 'and of Christian ideals,' be inserted after the words, 'sex morality.'

"2. That the fifth paragraph be deleted, since it is partly redundant and since, if it were to be retained, it would need considerable enlargement by explanatory material.

"3. That the final paragraph in the section be omitted, with the exception of the last sentence, reading as follows :

"'The problems related to maternal health as affected by child-bearing, and the whole subject of the spacing of children and limitation of the size of families, which has unfortunately become involved in acrimonious controversy, should be reëxamined dispassionately, from the point of view of morality and hygiene, with due regard to the best means of maintaining desirable standards of living and fully discharging the fundamental obligations of parents to each other and to their children.'

"4. In view of the fact that birth control is a question of great importance and also one on which there is a wide divergence of opinion, we recommend that, instead of making a pronouncement at this time, the subject be referred to the Executive Committee for study. It is further recommended that the Executive Committee invite the constituent denominations also to study the matter and to report to it any conclusions to which they may come. The Executive Committee is requested to report to the Council as a whole at its meeting two years hence."

VOTED: To adopt the report of the Business Committee.

VOTED: To adopt the statement on The Social Ideals of the Churches, as now amended, as a whole.

(For the full text of the statement, see pages 57-74 of this volume.)

An address on "The Federal Council's Coöperation with the Home Missions Councils," was given by Dr. William R. King.

An address on "The Federal Council's Coöperation with the International Council of Religious Education" was given by Dr. Hugh S. Magill.

A report of progress from the Department of Research and Education on its study of "The Churches and Radio Broadcasting" was given by Dr. F. Ernest Johnson.

Recommendations from the Committee on Religious Radio were presented by Dr. Burton. The recommendations, after slight amendment, were adopted, as follows:

"1. We express to the National Broadcasting Company our hearty appreciation of the great contribution that it is making to the spiritual life of America by donating its facilities for three religious programs every Sunday afternoon, for two midweek periods of worship through song, and for the daily periods of morning devotions,—all sent out over nation-wide networks covering the entire country.

"We gratefully recognize the service of the Columbia Broadcasting System in providing for the program known as 'The Church of the Air' on Sunday mornings.

"We record our deep sense of appreciation of the splendid contributions to the religious life of America made by those who have freely given of their time and energy without financial remuneration in the delivery of sermons and addresses and in other conduct of religious services over the radio.

"2. We rejoice in the evidence, given in the hosts of appreciative letters, averaging 100,000 annually, that the radio ministry sponsored jointly by the Federal Council and Church Federations from coast to coast is proving to be of spiritual help and inspiration to countless people in all parts of the country, including hosts of shut-ins, inmates of public institutions and many who are entirely out of touch with the ordinary ministry of all the churches.

"3. We regard it as the function of the Federal Council's radio department, not only to coöperate with the national chain broadcasting companies, but also to give assistance in the development of regional and local religious broadcasting, and recommend that the department especially coöperate with city and state councils of churches in helping them to develop their own local programs.

"4. That the Quadrennial Meeting of the Federal Council notes with interest the recommendation of the General Assembly of the Presbyterian Church in the U. S. A. that the radio services should be 'thoroughly evangelical and positively Christian,' and expresses itself as in full and hearty accord with this position."

The report of the Finance Committee was made by Mr. John M. Glenn.

The report was received and ordered filed.

The Executive Committee was authorized to provide for the audit of the report of the Treasurer at the close of the fiscal year.

VOTED: To send a message of appreciation to Mr. Frank H. Mann, Treasurer, and to Mr. Orrin R. Judd, Chairman of the Finance Committee, for their service.

The report of the Committee on Credentials was received and made a matter of record. (See pages 250-259 of this report.) The report showed the following summary of attendance at the Quadrennial Meeting:

Members and Official Alternates	198
Corresponding and Consultative Members and Fractional Delegates	68
Foreign Guests	3
Visitors	91
Members of Federal Council's Staff	19

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The report of the Committee on Necrology was read by its Chairman, Bishop Ransom, as follows:

Report of the Committee on Necrology

"Since the last Quadrennial Meeting of the Federal Council of Churches, held in Rochester, N. Y., in December, 1928, ninety-three persons, who had been official members of the Council or closely associated with the work of the Council as members of commissions and committees, have finished their service on earth and have been called into the fellowship of the Church Invisible.

"At the Annual Meetings of the Executive Committee of the Council in 1929, 1930 and 1931, recognition has been given to the service of those who during those years have passed into the life beyond and left their memory as a precious legacy to us. Those thus lost from our midst during those three years include such glorious servants of the cause of Christ as Rt. Rev. Charles H. Brent, of the Protestant Episcopal Church, formerly Chairman of the Federal Council's Commission on International Justice and Goodwill; Rev. Albert G. Lawson, of the Northern Baptist Convention, formerly Chairman of the Federal Council's Administrative Committee for four years; Alfred R. Kimball, Treasurer of the Council from 1908 to 1924; Rev. Ozora S. Davis, President of the Chicago Theological Seminary and formerly a Vice-President of the Federal Council; Rev. John A. Marquis, formerly Moderator of the Presbyterian General Assembly and for four years Chairman of the Federal Council's Administrative Committee; Rev. J. H. Garrison, of the Disciples of Christ, one of the early founders of the Federal Council and one of its Vice-Presidents. Many other illustrious servants of our common cause might be mentioned, but since their names are written in the records of the Council for the years 1929, 1930 and 1931, we shall at this time direct attention only to those who have passed from us into the presence of the Great Head of the Church during the past twelve months.

"Those whose passing we lament since the last meeting of the Executive Committee of the Federal Council, in Philadelphia, in December, 1931, are as follows:

Rev. Charles D. Bulla, Methodist Episcopal Church, South—a member of the Federal Council's Executive Committee

- Mr. William Knowles Cooper—Congregationalist—a member of the Washington Committee of the Federal Council and also of the Committee on Goodwill between Jews and Christians
- Very Rev. Carroll M. Davis—Protestant Episcopal—formerly a member of the Federal Council and also one of its Vice-Presidents
- Rev. T. D. Edgar—United Presbyterian—formerly a member of the Federal Council's Commission on Evangelism
- Judge F. W. Freeman—a member of the Federal Council from the Northern Baptist Convention
- Rev. William A. Freemantle—a member of the Federal Council from the Reformed Episcopal Church and also a member of the Executive Committee, the Commission on Evangelism and the Commission on International Justice and Goodwill
- Rev. Cloyd Goodnight—formerly a member of the Federal Council, representing the Disciples of Christ
- Rev. Frederick Marsh Gordon—Disciples of Christ—Executive Secretary of the Brooklyn, N. Y., Federation of Churches and a member of the Federal Council's Administrative Committee
- Pres. G. D. Gossard—an alternate member of the Federal Council, representing the United Brethren in Christ
- Mr. Hastings H. Hart—Congregationalist—a member of the Federal Council's Commission on the Church and Social Service
- Mr. H. W. Holloway—a member of the Federal Council, representing the National Baptist Convention.
- Bishop C. J. Kephart—a member of the Federal Council, representing the United Brethren in Christ
- Rev. Henry Lockwood—Reformed Church in America—a member of the Federal Council's Committee on Function and Structure
- Rev. W. L. McDowell—Methodist Episcopal Church—a member of the Commission on Evangelism
- Rev. Charles S. Medbury—a representative of the Disciples of Christ upon the Federal Council and its Executive Committee
- President J. Knox Montgomery—a member of the Federal Council from the United Presbyterian Church
- Rev. Robert Norwood—Protestant Episcopal—a member of the Federal Council's Commission on International Justice and Goodwill
- Rev. Samuel D. Price—Assistant Secretary of the World's Sunday School Association, formerly a member of the Federal Council's Commission on Relations with Religious Bodies in Europe
- Hon. Charles M. Roberson—a member of the Federal Council's Executive Committee, representing the National Baptist Convention
- Rev. W. W. Staley—one of the original members of the Federal Council and continuously a member both of the Council and its Executive Committee, representing the Christian Church, since 1908
- Rev. E. C. Stempel—Moravian—a member of the Federal Council's Commission on Evangelism
- Rev. Henry C. Swearingen—a member of the Federal Council and its Executive Committee, representing the Presbyterian Church in the U. S. A.
- Rev. Arthur D. Thaeler—a member of the Federal Council's Administrative Committee, representing the Moravian Church

Miss Helen Thoburn—National Board of the Young Women's Christian Associations—a member of the Federal Council's Commission on International Justice and Goodwill

Rev. Floyd W. Tomkins—Protestant Episcopal Church—a member of the Federal Council's Commission on Evangelism

Mr. Fennell P. Turner—Methodist Episcopal Church, South—formerly a member of the Federal Council's Administrative Committee, Commission on International Justice and Goodwill and Commission on Relations with Religious Bodies in Europe

Hon. L. M. Webb—an alternate member of the Federal Council's Executive Committee, representing the Free Baptist Churches

Bishop R. S. Williams—a member of the Federal Council, representing the Colored Methodist Episcopal Church

Bishop Earl Cranston, of the Methodist Episcopal Church, one of the original members of the Council, whose death at the age of ninety-two marked the passing of one who had an intense passion for the unity of all the followers of Christ. No one who attended the last Quadrennial Meeting of the Council in Rochester, in 1928, can forget the gracious presence of Bishop Cranston at that time or his stirring appeal to his fellow-Christians not to be satisfied with the measure of unity thus far achieved, but to press on toward a far larger goal.

"Finally, we would single out for the most grateful recognition him who more than any other person was in the Providence of God the founder of the Federal Council of the Churches of Christ in America, Rev. Elias B. Sanford. When he died on July 3d, in his ninetyeth year, he had witnessed the entire development of the movement for church federation in America and of that movement he himself had been the outstanding leader through all of its formative days. A Congregational minister who, during the earlier decades of his life, served parishes in Connecticut, Dr. Sanford came to the intense conviction that the inner unity of the churches, springing out of their loyalty to one Lord, made some effective manifestation of unity a vital necessity. At the age of fifty-two, when many men in the ministry are on the point of completing their work, Dr. Sanford became the central figure in a new movement for church coöperation, first as the executive of the Open and Institutional Church League, founded for the purpose of furthering a concern for social welfare in all the churches. A little later as Secretary of the National Federation of Churches and Christian Workers, he paved the way for a federation of the denominations themselves as projected at the great Inter-Church Conference on Federation, in Carnegie Hall, in New York, in 1905. From 1905 to 1908, Dr. Sanford persuasively interpreted the proposed federation with such success that within a period of three years the Federal Council came into being as the result of official ratification by the highest governing bodies of most of the important Protestant denominations.

"At the first meeting of the Council, in 1908, all eyes turned to Dr. Sanford as the first executive of the Council and he filled the post of Corresponding Secretary from 1908 until failing health led to his retirement in 1913. For his undefeatable faith in the possibility of a more united Church, for his devoted and unselfish service in the building of the Federal Council, and for his distinguished service to the whole history of Christianity in America, we cherish the memory of Dr. Sanford and hold him in undying regard."

After the reading of the names of all who had passed during the last year, Dr. Macfarland led the Council in prayer.

The report was adopted.

VOTED: To meet at nine-fifteen o'clock tomorrow morning.

The meeting was dismissed with prayer led by Dr. Herndon.

Friday Morning, December 9, 1932

The Council convened at 9:15 o'clock, President Beaven in the chair.

The hymn, "How Firm a Foundation," was sung, after which Rev. H. J. Callis led in prayer.

The General Secretary presented the recommendations from the Committee on Worship.

It was VOTED: To adopt the recommendations, as follows:

"1. We note with deep satisfaction the greatly increased attention that is being given by the various communions to the question of worship. The appointment of special commissions on worship, the issuance of new books of public worship, the growing concern for beauty and dignity in church edifices, and the emphasis on the cultivation of the reverent sense of God's presence, all testify to a most encouraging revival of interest in worship.

"2. We deplore the tendency in some quarters to set worship and prophetic preaching or ethical teaching in contrast, as if they were antithetical to each other. We think of Christian worship in terms of leading men into such an awareness of God and His character that their faith in spiritual values will be intensified, their purposes become purified and unselfish, and their lives become creatively Christian in all their social relationships. Thus conceived, worship is the basic foundation of the entire Christian life.

"3. We believe that the strengthening of the spirit and practice of worship should be regarded as a permanent responsibility of the Federal Council and that as soon as it is financially possible the present Committee should be developed into a department with sufficient resources to enable it to render its largest service to the churches. The interest of the Committee, including representatives of the several denominational agencies working in this field, is not in standardizing forms of worship, nor in urging any one type of worship, but rather in fostering an appreciation of the contributions which the different historic churches have made to our common heritage of Christian worship. The purpose of the Committee is to function as a central clearing house for consultation, for interchange of experience, plans and methods, for mutual reinforcement and stimulus, for joint study as to what is needed for the spiritual vitality of worship in Protestantism and for coöperative efforts to strengthen the life of worship in the churches.

"4. We believe that one of the most significant services which the Committee can render will be to acquaint ministers generally with the most helpful publications upon public worship available in other denominations than their own, and also to use the religious press for arousing a more widespread interest among church members in the central place that the worship of God should have in human life."

It was further VOTED: To call special attention to the sections of the report of the Committee on Worship (see pages 160-162 of this volume) setting forth the important program which the Committee is developing.

The Recording Secretary announced that all the constituent bodies represented in the meeting had nominated their respective members on the Executive Committee, as follows:

Northern Baptist Convention

Rev. Peter C. Wright, 152 Madison Ave., New York, N. Y.
 Rev. J. C. Hazen, 150 Main St., Orange, N. J.
 Mrs. O. R. Judd, 234 Washington Ave., Brooklyn, N. Y.
 Rev. Robert A. Ashworth, 1124 East 52d St., Chicago, Ill.

Alternates

Rev. C. H. Sears, 152 Madison Ave., New York, N. Y.
 Rev. Ivan Murray Rose, First Baptist Church, Philadelphia, Pa.
 Mrs. George Caleb Moor, 30 East 31st St., New York, N. Y.
 Rev. H. C. Burr, First Baptist Church, Detroit, Mich.

National Baptist Convention

Rev. J. H. Henderson, 332 E. Grand Ave., Hot Springs, Ark.
 Rev. W. H. Jernagin, 1341 Third St., N. W., Washington, D. C.
 Rev. G. H. Sims, 131 West 131st St., New York, N. Y.
 Rev. I. A. Thomas, Box 248, Evanston, Ill.
 Rev. A. M. Townsend, 418 Fourth Ave., N., Nashville, Tenn.
 Mr. J. L. Webb, Hot Springs, Ark.
 Rev. Thomas H. White, 178 Wilkinson Ave., Jersey City, N. J.
 Rev. L. K. Williams, 3101 South Parkway, Chicago, Ill.

Alternates

Rev. A. A. Cosey, 1407 Farmer St., Vicksburg, Miss.
 Rev. A. M. Johnson, 314 N. Walnut St., Oklahoma City, Okla.
 Rev. A. J. Payne, 709 Dolphin St., Baltimore, Md.
 Rev. James E. Rose, 261½ Edinburgh St., Rochester, N. Y.
 Rev. M. A. Talley, 470 West Fall Creek Blvd., Indianapolis, Ind.
 Rev. W. F. Lovelace, 1644 Monroe St., Gary, Ind.
 Mr. W. H. Steward, 608 South 5th St., Louisville, Ky.
 Rev. W. H. R. Powell, 1639 Christian St., Philadelphia, Pa.

Free Baptist Churches

Rev. Alfred Williams Anthony, 105 East 22d St., New York, N. Y.
 Rev. Rivington D. Lord, Hotel Mohawk, Washington and Greene Aves., Brooklyn, N. Y.

Alternates

Mr. Harry S. Myers, 152 Madison Ave., New York, N. Y.
 Rev. Albert W. Jefferson, P. O. Box 154, West Lynn, Mass.

Congregational and Christian Churches

Rev. S. Parkes Cadman, 64 Jefferson Ave., Brooklyn, N. Y.
 Dr. H. Paul Douglass, 230 Park Ave., New York, N. Y.
 Rev. Frederick L. Fagley, 287 Fourth Ave., New York, N. Y.

Alternates

Rev. C. J. Felton, 249 Lincoln Place, Irvington, N. J.
 Mr. Fred B. Smith, 70 Fifth Ave., New York, N. Y.
 Rev. Charles E. Burton, 287 Fourth Ave., New York, N. Y.

Disciples of Christ

Rev. F. W. Burnham, 607 E. Grace St., Richmond, Va.
 Rev. A. E. Cory, Chamber of Commerce Bldg., Indianapolis, Ind.
 Rev. Graham Frank, Central Christian Church, Dallas, Texas.
 Rev. H. C. Armstrong, Box 556, Anderson, Ind.

Alternates

Rev. Finis S. Idleman, 142 West 81st St., New York, N. Y.
 Rev. L. W. McCreary, 89 Lafayette Ave., East Orange, N. J.
 Mr. E. M. Bowman, 1035 Fifth Ave., New York, N. Y.
 Dr. W. D. Fitzwater, 178 Prospect Park W., Brooklyn, N. Y.

Evangelical Church

Bishop M. T. Maze, Third and Reily Sts., Harrisburg, Pa.
 Mr. George W. Bollman, 301 Chestnut St., Shillington, Pa.

Alternates

Bishop J. S. Stamm, 3330 Agnes Ave., Kansas City, Mo.
 Mr. Edwin Heina, 1900 Superior Ave., Cleveland, Ohio.

Evangelical Synod of North America

Rev. David Bruning, 1300 E. Fayette St., Baltimore, Md.
 Prof. Reinhold Niebuhr, Union Theological Seminary, Broadway
 and 120th St., New York, N. Y.

Society of Friends

Dr. S. Edgar Nicholson, Lindenhurst Court Apt., Media, Pa.
 Dr. Walter C. Woodward, 101 South 8th St., Richmond, Ind.

Alternates

Elizabeth Hazard, Union Springs, N. Y.
 Arlando Marine, 500 Fifth Ave., New York, N. Y.

Methodist Episcopal Church

Bishop Francis J. McConnell, 150 Fifth Ave., New York, N. Y.
 Bishop Edwin H. Hughes, 100 Maryland Ave., N. E., Wash-
 ington, D. C.
 Rev. Frank Mason North, 16 Madison Ave., Madison, N. J.
 Rev. John W. Langdale, 150 Fifth Ave., New York, N. Y.
 Rev. E. D. Kohlstedt, 1701 Arch St., Philadelphia, Pa.
 Rev. L. O. Hartman, 581 Boylston St., Boston, Mass.
 Rev. F. P. Corson, 92 Baldwin Ave., Baldwin, L. I., N. Y.
 Dr. E. H. Cherrington, Westerville, Ohio.
 Mr. Frank A. Horne, 17 Varick St., New York, N. Y.

Methodist Episcopal Church, South

Bishop John M. Moore, Box 5411, Dallas, Texas.
 Bishop James Cannon, Jr., 50 Bliss Bldg., Washington, D. C.
 Rev. H. H. Sherman, Front Royal, Va.
 Pres. W. P. Few, Duke University, Durham, N. C.
 Rev. O. F. Sensabaugh, 3426 McFarlin St., Dallas, Texas.
 Rev. Alfred F. Smith, 810 Broadway, Nashville, Tenn.

Alternates

Rev. R. E. Dickenson, Las Cruces, N. Mex.
 Rev. A. C. Millar, 1018 Scott St., Little Rock, Ark.
 Rev. W. A. Stanbury, Durham, N. C.
 Rev. E. H. Blackard, 3236 St. John, Kansas City, Mo.

African Methodist Episcopal Church

Bishop Reverdy C. Ransom, Wilberforce, Ohio.

Rev. Joseph Gomez, 4000 Cook Ave., St. Louis, Mo.

Alternates

Bishop John A. Gregg, 1150 Washington Blvd., Kansas City, Kan.

Rev. Frank M. Reid, 643 South 19th St., Louisville, Ky.

African Methodist Episcopal Zion Church

Bishop George C. Clement, 1633 W. Jefferson St., Louisville, Ky.

Dr. S. G. Atkins, Slater State Normal School, Winston-Salem, N. C.

Alternates

Bishop L. W. Kyles, 1612 East 14th St., Winston-Salem, N. C.

Bishop W. J. Walls, 4736 S. Parkway, Chicago, Ill.

Colored Methodist Episcopal Church

Bishop C. H. Phillips, 10828 Drexel Ave., Cleveland, Ohio.

Rev. C. L. Knox, 220 West 130th St., New York, N. Y.

Alternates

Mr. C. H. Tobias, 347 Madison Ave., New York, N. Y.

Bishop R. A. Carter, 4408 Vincennes St., Chicago, Ill.

Methodist Protestant Church

Rev. J. C. Broomfield, 1734 Potomac Ave., Pittsburgh, Pa.

Mr. J. H. Baker, First National Bank Bldg., Baltimore, Md.

Moravian Church

Rev. S. H. Gapp, 69 West Church St., Bethlehem, Pa.

Rev. Paul de Schweinitz, 67 West Church St., Bethlehem, Pa.

Alternates

Rev. J. E. Weinland, 45 West Church St., Bethlehem, Pa.

Rev. Paul T. Schultz, 1131 East 37th St., Brooklyn, N. Y.

Presbyterian Church in the U. S. A.

Pres. J. Ross Stevenson, Princeton Theological Seminary, Princeton, N. J.

Rev. Peter K. Emmons, 816 Olive St., Scranton, Pa.

Rev. Raymond C. Walker, 901 N. Front St., Harrisburg, Pa.

Pres. Cheesman A. Herrick, Girard College, Philadelphia, Pa.

Dr. Robert E. Speer, 156 Fifth Ave., New York, N. Y.

Alternates

Rev. A. Edwin Keigwin, 340 Riverside Drive, New York, N. Y.

Rev. Albert J. McCartney, Church of the Covenant, Washington, D. C.

Rev. William B. Pugh, 226 W. Mowry St., Chester, Pa.

Mr. Dwight H. Day, 114 East 90th St., New York, N. Y.

Dr. J. H. Mason Knox, 211 Wendover Road, Baltimore, Md.

Reformed Church in America

Rev. J. H. Warnshuis, 89 St. Mark's Place, Staten Island, N. Y.

Mr. George Tiffany, 215 Montague St., Brooklyn, N. Y.

Reformed Church in U. S.

Rev. George W. Richards, 451 College Ave., Lancaster, Pa.
Rev. Charles E. Schaeffer, 1505 Race St., Philadelphia, Pa.

Alternates

Rev. Paul S. Leinbach, 1505 Race St., Philadelphia, Pa.
Prof. Henry J. Christman, 15 Seminary Ave., Dayton, Ohio.

Seventh Day Baptist Churches

Rev. Ahva J. C. Bond, 511 Central Ave., Plainfield, N. J.
Pres. Paul E. Titsworth, Chestertown, Md.

Alternates

Rev. William L. Burdick, Ashaway, R. I.
Rev. Herbert C. Van Horn, 510 Watchung Ave., Plainfield, N. J.

United Brethren in Christ

Bishop G. D. Batdorf, 1509 State St., Harrisburg, Pa.
Bishop A. R. Clippinger, 1602 Grand Ave., Dayton, Ohio.

Alternates

Rev. F. Berry Plummer, First United Brethren Church, Hagerstown, Md.
Pres. Clyde A. Lynch, Lebanon Valley College, Annville, Pa.

United Presbyterian Church

Rev. R. A. Hutchison, 703 Publication Bldg., Pittsburgh, Pa.
Rev. W. J. Grimes, New Concord, Ohio.

VOTED: That these representatives, as nominated by the constituent bodies, be elected to the Executive Committee.

According to the requirement of the Constitution, a meeting of the Executive Committee was called, to be held immediately at the close of the sessions of the Council.

An address on "The Function of the Church in Developing Christian Race Relations" was delivered by Miss Louise Young, professor in Scarritt College for Christian Workers, Nashville, Tenn.

Bishop George C. Clement, Chairman of the Commission on Race Relations, gave an address on "The Path of Advance in Christian Race Relations" and presented recommendations from the Commission.

VOTED: That the recommendations be adopted, as follows:

"Based upon a survey of ten years' experience, and with a conviction that a grave situation in race relations confronts the churches and religious organizations of America, the following recommendations of policies and program are offered:

"I. **Race Relations Sunday** is an observance which has a fixed place in the calendars of some of our constituent communions.

"We recommend that

"Race Relations Sunday be pressed until it is observed by all the communions in our fellowship emphasizing joint participation during the celebration, and looking toward the discovery and promotion of cooperative activities and projects throughout the year.

"II. Interracial Conferences. The exchange of ideas in conferences between leaders of racial groups has been an effective means of informing and inspiring both the leadership and the rank and file of the churches and allied agencies for larger fellowship, better attitudes and friendly habits of action.

"We recommend

"1. That the Commission urge the churches and allied groups to utilize their denominational organizations, their periodic meetings, and their conference structure to increase such exchanges of ideas and to promote wider contact of minds for better race relations.

"2. That in all such conferences the emphasis be upon the common problems which face the racial groups involved.

"3. That the Commission continue its efforts to make these conferences more fruitful through preparatory research by competent persons into the problems involved as a basis for programs of constructive action.

"4. That the Commission extend its promotion of state and local conferences.

"5. That the Commission increase its field work in order to assist local and state groups in strengthening their organizations and improving their programs.

"III. Civic Justice in Race Relations. Facts and figures show that there has been progress toward a lynchless land in America in which the Commission has taken an active part. It is imperative that individual Christians, church organizations and allied agencies should stand for impartial trial by due process of law of all persons accused of crime lest the very processes of the law become permeated with the lawless spirit. Justice demands a guarantee of full equality before the law to every citizen, irrespective of race, color, creed or nationality.

"We recommend, therefore,

"1. That the Commission find methods of strengthening the belief that the spirit of Christ most of all can extirpate the spirit of the mob.

"2. That the Commission increase its efforts among the churches and allied agencies to wipe out lynching and mob murder, by

"a. Widening the publicity of the annual Honor Roll of states free of lynching.

"b. Effective methods of inquiry into and publication of facts about specific situations where lynchings occur.

"c. Securing a wider coöperation of the pulpit and the press in spreading respect for law and order.

"3. That the Commission seek to enlist local and national church organizations and allied groups in moral support of the principle of equality before the law.

"Custom and tradition often reach down even beneath both common and statute law and bring discrimination and injustice which the agencies of the law cannot reach.

"We, therefore, further recommend

"4. That the Commission assist the churches and allied agencies in finding methods to penetrate the depths of discrimination and injustice beyond the reach of the agencies of the law and seek to remove both the spirit and operation of the subtle forces of prejudice, which lie beneath the crust of custom.

"5. That the Commission give increased effort to uncovering the widespread discrimination in the provision of hospital facilities.

"6. That the Commission continue to help church organizations and allied agencies to discover and apply ethical principles and practical

procedures in securing meeting places where their conventions and conferences may be held without discrimination because of race or color.

"TV. The Problem of Racial Segregation. In stimulating churchmen and church and religious groups to apply the ideal of justice and goodwill to race relations, the Commission has found that misunderstandings, prejudices, fears and injustices have given rise to widespread forcible separation and segregation of racial groups. These influences produce cleavages which cut through the very structural organization of the church and allied agencies and seriously cripple their spiritual ministry, their fellowship, their worship, and their religious instruction. The spiritual resources of Jesus Christ will be released through the churches and allied organizations only when they grapple with these fundamental issues.

"We recommend

"1. That the Commission stimulate the church organizations, allied agencies and Christians generally in America to face the facts about the relation of white and Negro denominations and congregations; of white and Negro ministers; about the training and placement of Negro missionaries; and the policies and practices in our church schools and hospitals.

"2. That the Commission urge the churches to scrutinize their policies and practices in dealing with American Indians, Mexicans and Orientals.

"3. That the Commission take such steps as are effective in promoting interracial fellowship and coöperation within church organizations and allied agencies.

"We further recommend

"4. That the Commission enlist churchmen both as individuals and as organized groups to deal with the questions of discrimination in housing, schools and health facilities, travel accommodation and other public provisions which have brought increasing hardships to millions of Negro Americans and other racial groups.

"5. That the Commission seek to guide the churches and allied agencies and their members in a program that will permeate the community with a spirit of fair play, interracial appreciation and respect which will make all such discriminations and injustices impossible.

"V. Economic Justice in Race Relations is based upon the ideal that every person should be employed and be rewarded according to his ability to contribute to the common welfare and not upon the basis of his race, creed, or color.

"We recommend

"1. That the Commission pursue further its plans for helping the churches and allied groups and churchmen generally to deal with economic justice in race relations through

"a. Interracial discussion groups;

"b. seeking the coöperation of churchmen in the adjustment of economic interests between conflicting racial groups;

"c. investigation and publication of facts;

"d. inquiry into the testimony which churchmen and church organizations and allied groups have made or should make with reference to practical problems of race relations in economic life;

"e. such other educational methods as experience and experiment may show are useful and effective and in keeping with the social ideals of Jesus.

"2. That the Commission lead Christians, both individually and in the churches and allied agencies to practice equality of economic opportunity for Negro workers, setting the example within their own organizations; and to extend this service to Indians and to other racial groups.

"VI. Publication of the Facts and Heralding of the Ideals.

"We recommend

"1. That the Commission stimulate the pulpit and the lecture platforms of the churches and allied agencies to fulfill their special responsibility for spreading information and stressing the principles of friendly cooperation among racial groups.

"2. That the Commission intensify its search for and use of methods of helping newspapers, magazines and religious periodicals including those for children and youth to give wider publicity and greater attention to interracial interests.

"3. That the Commission increase its efforts to help the educational church agencies and allied organizations create literature and courses of study which will fairly and clearly present the facts and reasons in support of justice and goodwill among the races.

"4. That the Commission stimulate the study of the experience of history, the knowledge of science and the ethical and spiritual values of religion as they apply to race relations in order that children and young people may be taught these things by all available educational methods.

"5. That the Commission seek constantly to determine the best and most valuable use of the printed page and of friendly face-to-face contact between representatives of racial groups in order to spread the gospel of goodwill as far as the curse of prejudice is found.

"6. That the Commission continue to stimulate the promotion of projects to increase appreciation of the cultural development of racial groups by local and community agencies."

It was VOTED: To extend to Bishop Clement the thanks of the Council for his untiring service in connection with the Commission on Race Relations.

Dr. Roy B. Guild, Associate General Secretary, spoke of the service of the Committee on Religious Work on the Canal Zone and commented on the report of the Midwest Committee and Advisory Committee on Extension of State and Local Cooperation.

Dr. L. W. McCreary was introduced and spoke briefly on the report.

Dr. H. Paul Douglass, of the Institute of Social and Religious Research, delivered an address on "Making the Cooperative Ideal a Reality in the Community."

Rev. Ernest N. Evans opened the discussion and introduced Rev. N. S. Clutton, of the Tuxedo (Indianapolis) Council of Churches, who described the work of this council.

Dr. John Finley Williamson, Director of the Westminster Choir School, delivered an address on "The Ministry of Music in Public Worship," illustrated by the singing of a special young people's chorus from the First Presbyterian Church of Indian-

apolis, which rendered the following musical numbers: "O, Sing Unto the Lord," "Surely He Has Borne Our Griefs," and "Alleluia, Christ Is Risen." Dr. Williamson also illustrated his address by having the audience join in singing "When I Survey the Wondrous Cross."

VOTED: That the Committee on Worship be requested to give attention to the place of music in worship, as outlined by Dr. Williamson.

Dr. E. D. Kohlstedt presented an overture in behalf of the Associated Departments of Church Architecture, as follows:

"It is believed by the Associated Departments of Church Architecture that the Federal Council, in its work of coördinating and vitalizing various church endeavors, could render a significant service in the field of church architecture.

"It is therefore recommended that the Federal Council appoint a committee to meet with representatives of the Associated Departments of Church Architecture and a committee from the Home Missions Council, to consider how a mutually agreeable plan might be developed in an effort to give more adequate consideration to the cause of church architecture and allied arts in America; the findings of this committee to be presented to the next meeting of the Federal Council.

"In making this recommendation we call attention to the scope of architecture and the related arts as identified with the work of the Church.

"1. It is to the interest of the Church that the exterior design and construction of local churches be worthily representative of the religious life of the community, and of the faith which the church represents.

"2. The effectiveness of all services of worship and of the work of evangelism, as carried on within the church building, is measurably determined by the architecture of the sanctuary.

"3. The success of the ministry of religious education and related activities, as well as ministries of Christian fellowship and service, is largely dependent upon the efficiency of the housing and physical equipment provided for these ministries.

"It would seem, therefore, that any organization or institution interested in the advancement of the work of the Church must, if its efforts are to be successful, concern itself with the housing and equipment provided for all of its ministries.

"The work of a general commission on church architecture and allied arts might fall into two divisions:

"1. *Promotional and Educational*

"Ninety-five per cent of the Protestant church equipment in the United States is inadequate and unsuited for its purpose. We cannot hope to see this great physical structure brought up even to a measurable degree toward efficiency and adequacy without a devoted and intelligent leadership. A general commission of all the Protestant churches in America could aid in promoting an adequate leadership for this enterprise which will require generations of consecrated and intelligent activity.

"2. *Advisory Service*

"A fund of information and findings, based on the results of extensive experiences, has been accumulated and should be made available to all denominations and for all types of work.

"A significant work can be accomplished through conferences, giving of advice and by contributions to the secular, professional and religious press.

"A commission on architecture and related arts should cooperate closely with all of the commissions of the Federal Council that are related to program—especially Commissions on Worship and Music, Evangelism and Social Service.

"Hence our earnest recommendation that the Federal Council concern itself with this essential field of church activity and appoint and authorize a special committee to confer with representatives of the Associated Departments of Church Architecture."

VOTED: To refer the overture to the Executive Committee.
The Committee on Resolutions offered the following report through Dr. Boothe C. Davis:

"The Federal Council of Churches of Christ in America, in closing its Seventh Quadrennial Session, held at Indianapolis, Ind., December 6-9, desires to place on record its grateful appreciation and hearty thanks for all the many helpful courtesies received during the convention.

"The local Committee on Arrangements, Rev. Jean S. Milner, Chairman, and Rev. Ernest N. Evans, Executive Secretary of the Indianapolis Federation of Churches, and the members of the staff of the Federation, particularly Miss Natalie Coffin, and representatives of other local organizations, have rendered most efficient service through a well-organized program of entertainment. Every comfort and need of a Council meeting has been anticipated and provided for.

"The First Baptist Church and its pastor, Dr. McKay, have contributed greatly to the success of the meeting by providing us with the use of their spacious and beautiful church auditorium for the two evening public meetings.

"The choirs of the First Baptist Church and Mt. Paran Baptist Church have enriched these services with appropriate and beautiful music, as has also the quartette of the Colored Y. M. C. A., which furnished special music for public and group meetings.

"All who have attended the daily noonday worship conducted by Dr. Oscar E. Maurer have experienced a new sense of the Divine Presence in the worship of God, as the leader strove to teach us to worship Him 'in the beauty of holiness.'

"The public press has been most responsive and courteous in its publicity service.

"No expression of our gratitude and thanks could be complete without mention of our home, the Hotel Severin. Our gracious host, the manager, Mr. Wells, has spared no pains to provide for our comfort and convenience, so that we have come to feel at home in Indianapolis."

VOTED: To adopt the report.

VOTED: That any unfinished business be referred to the Executive Committee with power.

VOTED: That the minutes of this meeting be referred to the Executive Committee for any necessary editing.

Dr. William Hiram Foulkes, Chairman of the Committee on Message, presented the report of the Committee.

(For the full text of the Message, see pages 18-23 of this volume.)

VOTED: To adopt the Message, by a rising vote, as the utterance of the Council.

The closing worship period was conducted by Dr. Maurer.

VOTED: To adjourn *sine die*.

RIVINGTON D. LORD, *Recording Secretary*,
A. J. C. BOND,
CHARLES E. SCHAEFFER,
Assistant Recording Secretaries.

ATTENDANCE AT QUADRENNIAL MEETING AT INDIANAPOLIS, INDIANA, DECEMBER 6-9, 1932

Members and Official Alternates	198
Corresponding and Consultative Members and Fraternal Delegates	68
Foreign Guests	3
Visitors	91
Members of Federal Council's Staff	19
Total	379

Northern Baptist Convention

Members

Rev. Robert A. Ashworth
Rev. C. W. Atwater
President A. W. Beaven
Rev. E. M. Bleakney
Rev. M. P. Boynton
Rev. H. C. Burr
Mrs. Harrie R. Chamberlin
Rev. U. S. Clutton
Rev. S. Arthur Devan
Mrs. J. B. Eubank
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Rev. W. P. Lovett
Rev. O. R. McKay
Mrs. George Caleb Moor
Rev. C. J. Oxley
Rev. E. V. Pierce
Rev. Ivan Murray Rose
Rev. C. H. Sears
Rev. C. L. Seasholes
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Rev. P. C. Wright

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Rev. John W. Elliott
Rev. George L. Ford
Mr. Harry S. Myers
Mrs. Katherine S. Westfall
Rev. Frank A. Smith

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Rev. W. H. Jernagin
Rev. W. F. Lovelace
Rev. I. A. Thomas

*Free Baptist**Member*

Rev. Alfred Williams Anthony

*General Convention of the Christian Church**Member*

Rev. F. G. Coffin

Corresponding Member

Rev. Warren H. Denison

*Congregational Churches**Members*

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C. C. Burger
Rev. Charles E. Burton
Dr. H. Paul Douglass
Rev. Frederick L. Fagley
Galen M. Fisher
Rev. R. W. Gammon
Rev. L. C. Grant
Rev. Ellis W. Hay
Prof. Arthur E. Holt
George Irving
Dr. W. R. Kedzie
Rev. Harold M. Kingsley
Rev. Oscar Maurer
Rev. Charles C. Merrill
Rev. Albert W. Palmer
Rev. Ross W. Sanderson
Miss Mary E. Woolley

Corresponding Member

Rev. J. M. Artman

*Disciples of Christ**Members*

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Prof. W. S. Athearn
Rev. Floyd A. Bash
Rev. F. W. Burnham
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Rev. Elmer Ward Cole

Rev. Stephen J. Corey
 Rev. A. E. Cory
 Rev. James A. Crain
 Rev. F. E. Davison
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 Rev. C. C. Morrison
 Rev. H. O. Pritchard
 William F. Rothenburger
 Mrs. Maude Lucas Rumpler
 Rev. W. A. Shullenberger
 Bin T. Smith
 Prof. A. W. Taylor

Corresponding Members

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 I. J. Cahill
 Mrs. James Ferguson
 Rev. W. S. Lockhart
 Rev. Herbert L. Willett

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Members

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 David M. Edwards
 Erroll T. Elliott
 O. Herschel Folger
 Mrs. Lenora N. Hobbs
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 Dr. Walter C. Woodward

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 J. C. Fischer
 Rev. T. Lehman
 Rev. C. W. Locher
 Rev. J. H. Horstmann

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Members

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 Rev. E. G. Frye
 Bishop M. T. Maze
 Bishop John S. Stamm
 Rev. C. H. Stauffacher

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 Rev. D. Stanley Coors

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Rev. James Lewis Gillies
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Berton E. Kile
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Rev. C. Howard Taylor
Bishop R. J. Wade
Rev. Ernest C. Wareing
Rev. W. W. Wiant

Corresponding Member

Rev. D. B. Brummitt

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Members

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Bishop James Cannon, Jr.
Rev. Robert E. Dickenson
Rev. Ivan Lee Holt
Rev. O. F. Sensabaugh
Rev. Alfred F. Smith
Rev. H. Lynn Wade

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Miss Louise Young

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Members

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Rev. Joseph Gomez
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Bishop Reverdy C. Ransom
Rev. F. M. Reid
Rev. J. P. Wallace

African Methodist Episcopal Zion Church

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Bishop George C. Clement
Bishop L. W. Kyles
Bishop W. J. Walls

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Mrs. J. H. Kyles

Colored Methodist Episcopal Church

Member

Bishop C. H. Phillips

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Rev. G. W. Haddaway
Rev. R. L. Shipley
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Rev. Samuel Wedman
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T. E. D. Bradley
Rev. David DeForrest Burrell
Rev. C. Waldo Cherry
Dwight H. Day
Rev. Walter W. Edge
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Rev. Benjamin F. Farber
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Right Rev. Joseph M. Francis
John M. Glenn
Rev. W. A. R. Goodwin
Mrs. Florida Ringgold Lawless

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Rev. James M. Martin

Corresponding Member

Rev. Richard Shields

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Rev. H. Nevin Kerst
Rev. William E. Lampe
Rev. Paul S. Leinbach
Rev. Charles E. Miller
Rev. George W. Richards
Rev. C. E. Schaeffer
Rev. J. Rauch Stein

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President Boothe C. Davis
Rev. Edgar D. Van Horn

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Bishop A. R. Clippinger
President Walter G. Clippinger
Bishop H. H. Fout
Dr. S. S. Hough
Prof. J. R. Howe
Dr. W. E. Snyder
Bishop A. B. Statton
E. E. Ullrich

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Rev. R. A. Hutchison

*United Lutheran Church**Friendly Visitors*

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Rev. Abdel Ross Wentz

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Mrs. Harrie R. Chamberlin
Miss Anna V. Rice

Council of Church Boards of Education

Dr. W. R. Kedzie
Dr. Robert L. Kelly

Foreign Missions Conference of North America

Rev. F. A. Goetsch
Mrs. H. E. Goodman
Dr. S. G. Ziegler

American Bible Society

Rev. George William Brown
Rev. Eric M. North

Council of Women for Home Missions

Mrs. C. E. Gardner
Mrs. Timothy Harrison
Miss Anne Seesholtz
Mrs. Ora L. Shepherd

National Council of the Young Men's Christian Associations

E. W. Brandenburg
Harry W. White

International Council of Religious Education

Dr. Hugh S. Magill

United Stewardship Council

Rev. W. H. Denison
Rev. H. P. Vieth
Rev. J. H. White

Home Missions Council

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Rev. W. R. King
Rev. Grant K. Lewis
Rev. John McDowell
Rev. Charles E. Schaeffer

National Council of Federated Church Women

Mrs. James T. Ferguson
Rev. R. J. Hudelson
Mrs. Irving Walker

Committee on Coöperation in Latin America

Rev. Stephen J. Corey

Federation of Woman's Boards of Foreign Missions

Mrs. Lela Taylor

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 John Albert Eby, Los Angeles, Calif.
 Rev. Ernest N. Evans, Indianapolis, Ind.
 Rev. Fletcher Homan, Youngstown, Ohio
 Edgar C. Lucas, Louisville, Ky.
 Rev. William B. Millar, New York, N. Y.
 Rev. George L. Paine, Boston, Mass.
 Rev. John A. Vollenweider, Buffalo, N. Y.
 Rev. D. Brownlee, Dayton, Ohio

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 Dr. A. R. Kepler, Shanghai, China
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Visitors

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 Mrs. Henry C. Armstrong, Anderson, Ind.
 Mrs. F. W. Backemeyer, Gary, Ind.
 F. W. Backemeyer, Gary, Ind.
 Rev. C. H. Barnett, Lebanon, Ind.
 J. E. Beal, Indianapolis, Ind.
 Robert T. Beck, Greencastle, Ind.
 Mae Belcher, Indianapolis, Ind.
 William E. Bell, Indianapolis, Ind.
 Harry Bridwell, Clear Creek, Ind.
 Charles A. Brown, Anderson, Ind.
 D. M. Brown, Kokomo, Ind.
 Frank L. Brown, Coatesville, Ind.
 C. A. Burch, Indianapolis, Ind.
 Guy O. Carpenter, Indianapolis, Ind.
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 J. C. Foster, Indianapolis, Ind.
 F. O. Fraley, Lebanon, Ind.
 W. B. Freeland, Muncie, Ind.
 Robert A. Gardner, Indianapolis, Ind.
 H. M. Glossbrenner, Indianapolis, Ind.
 Rev. T. E. Gouwens, Louisville, Ky.
 T. W. Grafton, Indianapolis, Ind.
 Ralph W. Graham, Greentown, Ind.
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 Wilbur Grose, Indianapolis, Ind.
 R. T. Gwyn, Indianapolis, Ind.
 S. B. Harry, Indianapolis, Ind.
 Miss Estelle Haskin, Nashville, Tenn.

C. O. Hawley, Indianapolis, Ind.
 F. A. Haywood, Indianapolis, Ind.
 A. A. Heist, Indianapolis, Ind.
 J. T. Highpaug, Indianapolis, Ind.
 Mrs. Curtis Hodges, Indianapolis, Ind.
 Russell Holt, Anderson, Ind.
 Rev. Elmer G. Homrighausen, Indianapolis, Ind.
 George A. Huggins, Philadelphia, Pa.
 S. R. Huntington, Berea, Ky.
 Rev. John A. Ingham, New York, N. Y.
 John D. Jeffrey, Indianapolis, Ind.
 Edward P. Jewett, Indianapolis, Ind.
 C. H. King, Muncie, Ind.
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 C. H. Kramer, Richmond, Ind.
 Latham Lenn, Indianapolis, Ind.
 Cecil Leek, Kitchell, Ind.
 Irving T. Lehman, Indianapolis, Ind.
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 W. Henry McLean, Bloomington, Ind.
 O. J. McMullen, Shelbyville, Ind.
 M. S. Marble, Indianapolis, Ind.
 Mrs. G. M. Mathes, Chicago, Ill.
 John W. Meloy, Bloomington, Ind.
 Rev. Irving Keith Merchant, South Bend, Ind.
 R. M. Millard, Indianapolis, Ind.
 H. Spenser Minnich, Elgin, Ill.
 John A. Morrison, Anderson, Ind.
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 R. H. Mueller, Indianapolis, Ind.
 William A. Myers, Indianapolis, Md.
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 Charles B. Swartz, Bloomington, Ind.
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 P. B. Turner, Indianapolis, Ind.
 C. H. Winders, Bridgeport, Ind.
 Rev. D. F. White, Indianapolis, Ind.
 R. J. White, Marion, Ind.
 John Finley Williamson, Princeton, N. J.
 James A. Woodburn, Ann Arbor, Mich.
 Charles W. Woods, Indianapolis, Ind.
 Abram S. Woodard, Indianapolis, Ind.
 John D. Zimmerman, Topeka, Kans.

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 Rev. Worth M. Tippy
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Rev. C. C. Cole
Rev. W. W. VanKirk
Dr. Benson Y. Landis
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Rev. F. Ernest Johnson
Rev. E. R. Clinchy
Rev. James Myers
Dr. George E. Haynes
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Rev. L. Foster Wood
Rev. Charles L. Goodell
Rev. Henry S. Leiper
Frank C. Goodman
Rev. H. C. Weber
Miss A. A. Sanborn
Miss F. Briesemeister

REPORT OF THE TREASURER

BALANCE SHEET AS AT DECEMBER 31, 1932

ASSETS

Cash in Banks and on hand	\$1,786.35	
Accounts Receivable:		
For services rendered by the Department of		
Printing and Publication	\$275.95	
Miscellaneous receivables	12.50	
Pledges receivable	9,029.23	
		9,317.68
Securities held by the Treasurer		68,452.00
Inventory of Supplies, Department of Printing and Publication		432.90
Deferred Deficits for which subsequent revenues		
are committed:		
Commission on Relations with Churches Abroad	\$6,748.34	
Commission on International Justice and Good-		
will for the Committee on World Friendship		
among Children	790.13	
		7,538.47
		<u>\$87,527.40</u>

LIABILITIES AND FUNDS

Notes Payable Due Bank	\$20,000.00	
Accounts Payable	1,351.38	
Unexpended Balances in separate funds for special		
causes as follows:		
Committee on Religious Work on the Canal Zone	\$215.80	
Commission on the Church and Social Service		
for the Emergency Unemployment Fund	7,538.55	
		7,754.35
Unexpended Balances in Federal Council Depart-		
ments:		
Commission on the Church and Social Service for		
the Committee on Marriage and Home	\$558.56	
Commission on Race Relations for Special Work		
in Economic Factors	4,039.36	
Department of Research and Education for		
Church and State Study	312.50	
		4,910.42
Surplus arising from the Valuation of Securities ..	\$68,452.00	
General Fund Deficit December 31, 1931	\$4,712.36	
Add, Deficit for year, per Statement of		
Income Expense	10,228.39	
		14,940.75
General Fund Deficit, December 31, 1932		
Net surplus		<u>\$53,511.25</u>
		<u>\$87,527.40</u>

NOTE: Effect has been given in the above Balance Sheet to cash receipts in January, 1933, aggregating \$24,526.02 which were assignable to 1932 receipts, and the payment therefrom on January 4, 1933, of \$5,000.00 on account of notes payable.

The income received in 1932 from a trust fund of \$50,000 is included in the accompanying income statement, but the principal of the fund is not included in the foregoing Balance Sheet as it is in the custody of an independent trustee.

**DETAIL OF SECURITIES HELD BY THE TREASURER
AT DECEMBER 31, 1932**

STATED AT NOMINAL VALUE:

\$500	Commodore Hotel, Miami, Fla., 8% bond due March 15, 1931	\$1.00
\$500	Franklin Arms Hotel, Fort Myers, Fla., 8% bond due April 15, 1928	1.00

STATED AT PAR OR FACE VALUE:

\$500	Investment Loan Fund Certificate, 5% Rollins College, Winter Park, Fla.	500.00
\$100	Fourth Liberty Loan Bond, 4¼%, due 1938	100.00
	Participations in real estate mortgages bearing 5½% interest; \$5,000 thereof guaranteed by the Lawyer's Mortgage Company and the balance guaranteed by the Union Guarantee and Mortgage Company	67,850.00
		<u>\$68,452.00</u>

Respectfully submitted,
FRANK H. MANN, *Treasurer.*

AUDITOR'S CERTIFICATE

We have examined the accounts of the Federal Council of the Churches of Christ in America for the year ended December 31, 1932, and, in our opinion, the annexed balance sheet and the accompanying statements set forth correctly the financial position of the Council as at that date and its financial transactions for the year 1932. We further certify that, in our opinion, the cash receipts recorded in the books have been properly accounted for, and the expenditures shown by said books have been supported by paid checks and other documentary evidence of validity.

LYBRAND, ROSS BROS. AND MONTGOMERY,
Accountants and Auditors.

New York, March 28, 1933.

STATEMENT OF INCOME AND EXPENSE FOR THE YEAR 1932

INCOME

Denominational Apportionments and Church Contributions	\$54,057.50	
Denominational and Church Contributions for Special Departments:		
Washington Committee for Army and Navy Chaplains	\$100.00	
Commission on Evangelism and Life Service	2,385.06	
Commission on the Church and Social Service	1,504.75	
Commission on Race Relations ...	5,177.02	
Commission on International Justice and Goodwill	327.00	
Department of Research and Education	1,209.00	
Committee on Goodwill between Jews and Christians	35.00	
	<hr/>	10,737.83
TOTAL FROM DENOMINATIONS AND CHURCHES		\$64,795.33
Coöperating and contributing Organizations:		
Edward W. Hazen Foundation for General Purposes	\$500.00	
Y. M. C. A. for the Washington Committee for Army and Navy Chaplains	50.00	
Evangelical Alliance for the Commission on Evangelism and Life Service	400.00	
Phelps Stokes Fund for the Commission on Race Relations	100.00	
Women's Home Missionary Union, Boston, Mass., for the Commission on Race Relations	150.00	
Council of Women for Home Missions for the Commission on Race Relations	225.00	
Russell Sage Foundation for the Commission on Race Relations	5,000.00	
Russell Sage Foundation for the Department of Research and Education	50.00	
National Board of the Y. W. C. A. for the Department of Research and Education ...	100.00	
Drew University for the Committee on Goodwill between Jews and Christians	1 000.00	
B'nai B'rith for the Committee on Goodwill between Jews and Christians	2,000.00	
Twentieth Century Fund, Inc., for the Commission on International Justice and Goodwill	700.00	
	<hr/>	
TOTAL FROM COÖPERATING AND CONTRIBUTING ORGANIZATIONS		\$10,275.00

Contributions from Individuals for all Departments	\$186,553.38
Contributions designated for Sponsoring Religious Radio	342.00
Contributions designated for Coöperation in Unemployment	373.65
Contributions designated for the Commission on Evangelism and Life Service for Free Distribution of Gospels	100.00
Contributions designated for the Committee on World Friendship among Children	1,009.11
Contributions designated for Extension of State and Local Coöperation for Special Lecture Account	100.00
Contributions designated for the Commission on the Church and Social Service for the National Conference of Church and Social Work	797.30
Contributions designated for the Commission on the Church and Social Service for the Committee on Marriage and Home	32.00
Contributions designated for the Department of Research and Education for Church and State Study	1,028.54
TOTAL CONTRIBUTIONS FROM INDIVIDUALS	\$190,335.98

Literature, Information Service and Publicity Service	9,755.48
Literature Sales, Financial and Fiduciary Matters	792.88
General Services of Secretaries and Departments	3,239.63
Income from Securities and Interest on Bank Balances	5,890.83
Sale of Equipment	136.60
Sale and other receipts on account of Porto Rico, Philippine and China projects by the Committee on World Friendship among Children	5,975.67
TOTAL INCOME	\$291,197.40

Balances from 1931:

Commission on the Church and Social Service for the Committee on Marriage and Home	\$4,621.00
Commission on Race Relations:	
Special Salary Account	\$1,500.00
Agricultural Survey	500.00
	<hr/>
	2,000.00
Commission on International Justice and Goodwill for the Committee on World Friendship among Children	2,488.46
Committee on Goodwill between Jews and Christians, American Jewish Committee ..	1,000.00
	<hr/>
	10,109.46
	<hr/>
	\$301,306.86

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TOTAL INCOME AND BALANCES	\$301,306.86	
TOTAL EXPENSE AS ANNEXED	306,414.96	
		<u>\$5,108.10</u>
Add: A contribution Refunded to the American Jewish Committee by the Committee on Goodwill between Jews and Christians		<u>1,000.00</u>
Balances, December 31, 1932, in the following departments:		
Commission on the Church and Social Service for the Committee on Marriage and Home	\$558.56	
Commission on Race Relations for Special Work in Economic Factors	4,039.36	
Department of Research and Education for Church and State Study	312.50	
	<u>\$4,910.42</u>	
Less: Deficit as follows:		
Commission on International Justice and Goodwill for the Committee on World Friendship among Children	790.13	
	<u>\$4,120.29</u>	
Net Deficit in 1932 in General Fund	<u>10,228.39</u>	
		<u><u>\$6,108.10</u></u>

EXPENSES**General Expenses:**

Administrative:	
Secretarial Staff	\$7,125.00
Office Staff, Clerical Service	12,948.78
Office Expense, Rent, Equipment, Stationery, Postage, etc.	11,082.74
Telephone, Telegraph and Cable	1,504.18
Travel and Expense of Meetings	2,908.53
Printing, Publication and Publicity	5,469.24
Interest, Insurance and Incidentals	2,881.30
Retiring Fund	4,249.98
Sponsoring Religious Radio	656.72
Treasurer's Department	10,792.82
Department of Promotion and Publicity ..	58,472.14
Religious Publicity Service	11,062.26
Extension of State and Local Coöperation ..	9,851.36
Commission on Relations with Churches Abroad, Authorized Contributions to Budget	7,000.00

 \$146,005.05

Less Apportionment of Expense from Commissions	5,500.00
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 \$140,505.05
Washington Committee:

Administrative	\$3,039.72
Office Expense, Rent, Equipment, Stationery, Postage, etc.	1,376.66
Telephone and Telegraph	116.36
Printing, Publication and Publicity	345.97

 \$4,878.71
Midwest Committee:

Administrative	\$853.00
Office Expense, Rent, Equipment, Stationery, Postage, etc.	893.96
Telephone and Telegraph	45.07

 \$1,792.03
Commission on Evangelism and Life Service:

Administrative	\$13,251.12
Office Expense, Rent, Equipment, Stationery, Postage, etc.	1,461.73
Telephone and Telegraph	102.06
Travel and Expense of Meetings	1,281.90
Printing, Publication and Publicity	1,511.92
Free Distribution of Gospels	44.95
Special Literature	1,409.51

 \$19,063.19

Commission on the Church and Social Service:

Administrative	\$18,119.83
Office Expense, Rent, Equipment, Stationery, Postage, etc.	2,777.24
Telephone and Telegraph	201.67
Travel and Expense of Meetings	1,172.84
Printing, Publication and Publicity	2,115.63
Church Conference of Social Work	980.00
	<hr/>
	\$25,367.21

Committee on Marriage and Home:

Administrative	\$3,300.00
Office Expense, Rent, Equipment, Stationery, Postage, etc.	589.83
Telephone and Telegraph	50.00
Travel and Expense of Meetings	499.14
Printing, Publication and Publicity	1,300.70
	<hr/>
	5,739.67

\$31,106.88

Commission on Race Relations:

Administrative	\$14,134.90
Office Expense, Rent, Equipment, Stationery, Postage, etc.	2,084.15
Telephone and Telegraph	125.51
Travel and Expense of Meetings and Confer- ences	676.76
Printing, Publication and Publicity	916.32
Interracial News Letter and Miscellaneous ..	206.67
Special Work in Economic Factors	923.14
	<hr/>

\$19,067.45

Commission on International Justice and Goodwill:

Administrative	\$12,825.00
Office Expense, Rent, Equipment, Stationery, Postage, Stenographers, etc.	11,046.40
Telephone and Telegraph	332.98
Travel and Expense of Meetings	492.34
Printing, Publication and Publicity	5,036.84
Central Office Coöperative Expense	5,000.00
African Slavery and Miscellaneous	330.34
	<hr/>
	\$35,063.90

Committee on World Friendship among Chil- dren	10,263.37
	<hr/>

\$45,327.27

Committee on Goodwill between Jews and Christians:

Administrative	\$6,105.09
Office Expense, Rent, Equipment, Stationery, Postage, etc.	453.62
Telephone and Telegraph	75.76
Travel and Expense of Meetings	324.74
Printing, Publication and Publicity	82.12
	<hr/>

\$7,041.33

Department of Research and Education:

Administrative	\$9,120.83	
Research and Investigation Staff	16,521.71	
Office Expense, Rent, Equipment, Stationery, Postage, etc.	3,494.40	
Telephone and Telegraph	203.56	
Travel and Expense of Meetings and Confer- ences	696.80	
Printing, Publication and Publicity	4,913.44	
Special Research Study and Miscellaneous ..	724.04	
		<u>\$35,674.78</u>

Committee on Financial and Fiduciary Matters:

Administrative	\$766.57	
Office Expense, Rent, Stationery, Postage, etc.	501.59	
Travel, Telephone and Telegraph	51.75	
Printing and Publications	638.36	
		<u>\$1,958.27</u>

TOTAL EXPENSES	<u>\$306,414.96</u>
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NOTE: The above statement does not include the income and expenses of the following Separate Funds for Special Causes.

STATEMENT OF SPECIAL FUNDS FOR SPECIAL CAUSES FOR THE YEAR 1932

The following funds for the purposes named have been cared for by the Treasurer of the Council:

Commission on Relations with Churches Abroad: (American Section—Universal Christian Council)

<i>Income</i>	
Contributions from Individuals	\$26,431.25
Contributions from Denominations and Churches	146.00
Contributions from Coöperating Bodies:	
Central Bureau for Relief of the Evangelical Churches in Europe	\$1,000.00
Committee for the Preservation of Sacred Places in the Holy Land	478.63
Brent Memorial Fund	500.00
Carnegie Corporation of New York	1,000.00
	<hr/>
	2,978.63
Sale of Literature and Miscellaneous	28.95
	<hr/>
	\$29,584.83

<i>Expenses</i>	
Deficit December 31, 1931	\$14,556.22
International Christian Social Institute at Geneva	\$6,985.00
Administrative	9,154.44
Office Expense, Rent, Equipment, Stationery, Postage, etc.	4,883.21
Telephone, Telegraph and Cable ..	58.06
Travel and Expense of Meetings ..	977.39
Printing, Publication and Promotion	6,718.85
	<hr/>
	\$28,776.95
Less: Amount received from Federal Council for Coöperative Expense	7,000.00
	<hr/>
	21,776.95
	<hr/>
	\$36,333.17
Balance due the Federal Council of the Churches of Christ in America, December 31, 1932	6,748.34
	<hr/>
	<hr/>

Committee on Religious Work on the Canal Zone:

<i>Income</i>	
Balance on hand December 31, 1931	\$261.41
Contributions from Individuals	137.00
Contributions from Churches	720.00
	<hr/>
	\$1,118.41

Expenses

Office Expense, Telephone, Telegraph, Supplies, etc.	\$101.23
Interest on loan	58.88
Insurance advanced	112.50
Denominational Boards for reduction of mortgages	630.00

 \$902.61

Balance due from the Federal Council of the Churches of Christ in America, December 31, 1932	215.80
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 \$1,118.41

**Commission on the Church and Social Service
Emergency Unemployment Fund:**
Income

Balance on hand December 31, 1931	\$14,022.00
Contributions from Individuals	23,496.00

 \$37,518.00
Expenses

Wages paid on emergency employment	\$29,979.45
Balance due from the Federal Council of the Churches of Christ in America, December 31, 1932	7,538.55

 \$37,518.00

**American Committee for the Preservation of
Sacred Places in the Holy Land**

Balance on hand December 31, 1931	\$478.63
Sundry Disbursements	478.63

**Central Bureau for Relief of the Evangelical
Churches in Europe:**
Balance Sheet, December 31, 1932*Assets*

Cash in Bank	\$2,146.03
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Funds

Unexpended Balance of Funds	\$2,146.03
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Statement of Income and Expenses for the Year 1932*Income*

Balance on hand December 31, 1931	\$14,199.80
From Contributions from Denominations, Churches, Coöperating Bodies and Individuals	31,524.77
From Interest on Deposits and Miscellaneous Income	33.30

 \$45,757.87
Expenses

Funds transmitted abroad and Administrative Expense	\$43,611.84
Balance on hand December 31, 1932	2,146.03

 \$45,757.87

BUDGET FOR 1933

(Recommended by the Board of Finance, Approved by the Executive Committee of the Council, Subject to Revision in the Light of Income)

This budgets covers all authorized expenditures. There are to be no extra-budgetary items and no solicitations for extra-budgetary undertakings without specific approval by the Finance Committee.

		<i>Budget</i>
General Administration	\$38,500.00	
Treasurer's Office	9,750.00	
Religious Publicity and Federal Council Bulletin	7,500.00	
Promotion	49,850.00	
	<hr/>	
Total for General Work		\$105,600.00
Field Department (including Midwest Office) ..	\$10,000.00	
Washington Office (and Committee on Army and Navy Chaplains)	3,600.00	
	<hr/>	
Evangelism		13,600.00
Social Service:		17,500.00
General		12,200.00
Industrial		9,700.00
*Marriage and the Home		8,000.00
*Church Conference of Social Work		1,000.00
Race Relations:		
General Work		16,300.00
*For Special Work in Economic Life		3,700.00
International Justice and Goodwill		30,000.00
Research and Education		28,800.00
Relations with Churches Abroad (Appropriations)		6,000.00
Financial and Fiduciary Matters		1,200.00
Worship		1,200.00
	<hr/>	
Operating Budget for 1933		\$254,800.00
Deficit of 1932		14,000.00
	<hr/>	
Total Budget		\$268,800.00

The budget of the Radio Department is not included in the above statement, its expenditures being met wholly by contributions especially designated for this purpose and without passing through the hands of the Treasurer of the Federal Council.

Respectfully submitted,

ORRIN R. JUDD, *Chairman*;
JOHN M. GLENN,
LANDRETH H. KING,
FRANK H. MANN.

* Authorized only to the extent of designated income.

DETAIL OF CONTRIBUTIONS TO RESERVE FUND

Memorial Funds:

Mrs. D. Willis James Fund	\$1,000.00	
Edward H. Haskell Fund	5,000.00	
Henry Martin Hervey Fund	7,500.00	
George Warren Brown Fund	10,100.00	
Mary D. Skeel Fund	5,000.00	
Laura De Merritte Fund	300.00	
Henry S. Chapman Fund (Total Bequest, \$43,350.00)	35,350.00	
William A. Gallup Fund	500.00	
Margaret E. Apgar Fund	100.00	
David O. Mears Fund	300.00	
Albert J. Lyman Fund	100.00	
	<hr/>	\$65,250.00
Funds in Recognition of Service		1,337.50
Funds in Interest of Army and Navy Chaplains		241.04
Unconditional Gifts		1,623.46
		<hr/>
TOTAL RESERVE FUND		\$68,452.00

ACT OF INCORPORATION

Chapter 131

LAWS OF NEW YORK

AN ACT incorporating the Federal Council of the Churches of Christ in America.

Became a law April 12, 1924, with the approval of the Governor. Passed, three-fifths being present.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

Section 1. All such persons as are now or hereafter may become members of the Federal Council of the Churches of Christ in America, formed in the city of Philadelphia in the year one thousand nine hundred and eight, or of the Federal Council of the Churches of Christ in America incorporated under the laws of the District of Columbia in the year one thousand nine hundred and fifteen, are hereby constituted a body corporate with the name "The Federal Council of the Churches of Christ in America."

§ 2. The objects of said corporation shall be, to promote the spirit of fellowship, service and coöperation among the Churches of Christ in America, to secure larger efficiency in their work, to endeavor to prevent their duplication of effort and expenditure and to increase their influence by united action in every department of their operations, at home and abroad.

§ 3. The said corporation, at any time it shall determine so to do, may elect or appoint such officers, and may adopt such by-laws or regulations in relation to its organization, to the management, disposition and sale of its real or personal property, to the duties and powers of its officers, and to the management and conduct of its corporate business and affairs as it shall think proper, provided such by-laws or regulations are not inconsistent with the laws of the United States or of this state.

§ 4. The said corporation shall have power to receive, take and hold any property, real or personal, by virtue of any devise, bequest, gift, grant or purchase, either absolutely or in trust, for any of the objects stated in section two, and to make investments of its funds or of the proceeds thereof, subject, however, to the limitations expressed in the laws of this state as to the aggregate amount it may hold of such property, and subject also in respect to bequests from persons residing in the state of New York, to the provisions of section seventeen of chapter eighteen of the

laws of nineteen hundred and nine known as the decedent estate law. And the said corporation shall be competent also to act as trustee in respect to any devise, bequest or gift pertaining to any of said objects, and any such trust may continue for such time as may be necessary to accomplish the purposes for which it may be created.

§ 5. Meetings of the said corporation may be held at such place or places within the United States and at such time or times as the corporation may from time to time determine.

§ 6. Such corporation shall have all the powers conferred on corporations by the general corporation law and the membership corporation law, which are not inconsistent with the provision of this act.

§ 7. Robert E. Speer, Howard B. Grose, Charles S. Macfarland, Alfred R. Kimball, Samuel McCrea Cavert and Landreth H. King, or a majority of them, are hereby authorized to call the meeting for the organization of the corporation hereby created at such time and place and on such notice as to them or to the majority of them may seem proper, and at such meeting twenty-five shall constitute a quorum for the transaction of business.

§ 8. This act shall take effect immediately.

STATE OF NEW YORK, }
Office of the Secretary of State, } ss.:

I have compared the preceding with the original law on file in this office, and do hereby certify that the same is a correct transcript therefrom and of the whole of said original law.

JAMES A. HAMILTON,
Secretary of State.

CONSTITUTION

(Plan of Federation Recommended by The Interchurch Conference of 1905, Adopted by the National Assemblies of Constituent Bodies, 1906-1908, Ratified by the Council at Philadelphia, December 2-8, 1908; Amended at Chicago, December 4-9, 1912, at St. Louis, December 6-11, 1916, and at Indianapolis, December 6-9, 1932.)

PREAMBLE

Whereas, In the providence of God, the time has come when it seems fitting more fully to manifest the essential oneness of the Christian churches of America in Jesus Christ as their divine Lord and Saviour, and to promote the spirit of fellowship, service, and coöperation among them, the delegates to the Interchurch Conference on Federation assembled in New York City, do hereby recommend the following Plan of Federation to the Christian bodies represented in this Conference for their approval:

PLAN OF FEDERATION

1. For the prosecution of work that can be better done in union than in separation a Council is hereby established whose name shall be the Federal Council of the Churches of Christ in America.

2. The following Christian bodies shall be entitled to representation in this Federal Council on their approval of the purpose and plan of the organization: (List of constituent bodies.)

3. The object of this Federal Council shall be:

I. To express the fellowship and catholic unity of the Christian Church.

II. To bring the Christian bodies of America into united service for Christ and the world.

III. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.

IV. To secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.

V. To assist in the organization of local branches of the Federal Council to promote its aims in their communities.

4. This Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the churches, local councils, and individual Christians.

It has no authority to draw up a common creed or form of government or of worship, or in any way to limit the full autonomy of the Christian bodies adhering to it.

5. Members of this Federal Council shall be appointed as follows:

Each of the Christian bodies adhering to this Federal Council shall be entitled to three members, and shall be further entitled to one member for every 100,000 of its communicants or major fraction thereof. Alternates may be chosen and certified to the Council in the same manner and to the same number as members to fill vacancies caused by the death, resignation, or permanent disqualification of members. Such alternates may also attend sessions of the Council in the absence of members and exercise all powers of members as temporary substitutes during such absence.

6. Any action to be taken by this Federal Council shall be by the general vote of its members. But in case one-third of the members present and voting request it, the vote shall be by the bodies represented, the members of each body voting separately; and action shall require the vote, not only of a majority of the members voting, but also of the bodies represented.

7. Other Christian bodies may be admitted into membership of this Federal Council on their request if approved by a vote of two-thirds of the members voting at a session of this Council, and of two-thirds of the bodies represented, the representatives of each body voting separately.

8. The Federal Council shall meet once in every two years and the term of service of the members or their alternates shall be two years or until their successors shall be appointed. Special meetings may be called by the Executive Committee.

9. SECTION a. The officers of this Federal Council shall be a President, a Vice-President, a Recording Secretary, a Treasurer, and an Executive Committee, who shall perform the duties usually assigned to such officers. Vacancies in the representation of any denomination on the Executive Committee may be filled by the Executive Committee on nomination by

the other representatives of that denomination on the Executive Committee, until the denomination itself shall provide otherwise.

SECTION *b*. The General Secretary and other secretaries of the Council except the Recording Secretary shall be chosen by the Executive Committee, which shall have authority to fix their duties and their salaries, and they shall aid in organizing and assisting local Councils and shall represent the Federal Council in its work under the direction of the Executive Committee.

SECTION *c*. The Executive Committee shall consist of two representatives from each of the constituent bodies, preferably one minister and one lay member, and one additional representative for every 500,000, or major fraction thereof, of its communicants, after the first 500,000, who may be either a minister or lay member, together with the President, the Vice-President, and the Treasurer. The Executive Committee shall have authority to attend to all business of the Federal Council in the intervals of its meetings and to fill all vacancies, except that it shall not have power to make any amendments to the Constitution or to the By-Laws. It shall meet for organization at the call of the President of the Council immediately upon the adjournment of the Federal Council, and shall have power to elect its own officers.

SECTION *d*. All officers shall be chosen at the biennial meetings of the Council and shall hold their offices until their successors take office.

SECTION *e*. The President, the Recording Secretary, and the Treasurer shall be elected by the Federal Council on nomination by the Executive Committee, but nominations may be made from the floor of the Council by any member at the time of the election.

SECTION *f*. The members of the Executive Committee and their alternates shall be elected by the Council upon nomination by the representatives in attendance of each of their respective constituent bodies.

10. The expenses of the Federal Council shall be provided for by the several constituent bodies.

11. This Plan of Federation may be altered or amended by a majority vote of the members, followed by a majority vote of the representatives of the several constituent bodies, each voting separately. Amendments to this plan shall be reported officially to the several constituent churches.

BY-LAWS

[Adopted at the meeting of the Federal Council (incorporated) at Atlanta, Ga., December 4, 1924, and amended at the meeting of the Council at Indianapolis, Ind., December 6-9, 1932.]

ARTICLE I. ENROLLMENT

The Recording Secretary and the Secretary, or Secretaries for administrative service, or a Committee, to whom this duty may be assigned by the Executive Committee, shall make up the roll of the members in the Council from the certificates of the proper officers of the bodies composing the Council, and no one not thus certified shall be enrolled. The Council shall determine any question arising as to the validity of the certificates.

ARTICLE II. QUORUM

A quorum consists of two or more delegates from each of a majority of the bodies entitled to representation.

ARTICLE III. OFFICERS

SECTION 1. The officers of the Council are a President, a Vice-President, a Recording Secretary, a Treasurer and secretaries for adminis-

trative service, and such associates and assistants as the Executive Committee may appoint.

SECTION 2. The President, the Vice-President, the Recording Secretary and the Treasurer shall be elected at each regular meeting. The Secretaries for administrative service shall be elected by the Executive Committee.

SECTION 3. The President and the Vice-President are not eligible for immediate reelection.

SECTION 4. (a) The President shall preside at meetings of the Council and of the Executive Committee; or, in his absence, the Vice-President. In the absence of both a chairman *pro tem* shall be named.

(b) The Executive Committee shall appoint the chairmen and the members of the various departments and committees.

SECTION 5. The Treasurer, the Secretaries and such officers as the Executive Committee may appoint shall be subject to the direction of the Executive Committee.

SECTION 6. The Treasurer shall give such security for the faithful performance of his duties as the Executive Committee may direct.

The Executive Committee shall have power to appoint such other fiscal officers as it may deem advisable and to designate their respective relations and duties and the bond which they shall give.

SECTION 7. Each officer holds office from the time of his election until the next regular meeting, and until his successor is elected, except that the Treasurer holds office until the close of the fiscal year.

SECTION 8. Officers elected by the Council are during their term of office *ex-officio* members of the Council.

ARTICLE IV. EXECUTIVE COMMITTEE

SECTION 1. All members of the Executive Committee shall be communicant members of Christian bodies adhering to the Council.

SECTION 2. A quorum shall consist of fifteen members representing at least five denominations.

SECTION 3. The following shall be invited to attend meetings of the Executive Committee for consultation and advice but without the right to vote:

a. Chairmen of departments who are not members of the Executive Committee by appointment of one of the constituent bodies.

b. Two representatives of the group of fully organized and recognized state and local councils of churches, nominated by the Association of Executive Secretaries.

c. Those persons, not to exceed twelve, who may be nominated, one each, by such agencies of organized Christian coöperation as may, by action of the Executive Committee, become enrolled as in affiliated, coöperative or consultative relations with the Federal Council.

SECTION 4. The Executive Committee shall determine the budget of the Council and all its departments and committees.

SECTION 5. The Executive Committee shall meet monthly except as otherwise determined by its own action.

ARTICLE V. COMMITTEES

The Council may appoint Committees on Enrollment, on Law, on Business, on Nominations, on Resolutions, and on such other matters as it may from time to time determine.

ARTICLE VI. DEPARTMENTS

SECTION 1. The Council, or the Executive Committee, may establish Departments and Standing Committees to further the general purposes of the Council within specified fields of activity.

SECTION 2. The Departments and Standing Committees shall be subject to the Executive Committee and shall report to it at least twice a year.

SECTION 3. The chairmen and the members of Departments and Standing Committees shall be elected by the Executive Committee. Whenever a department or committee operates in a field in which corresponding national denominational agencies exist, the Federal Council's department or committee may invite official representatives of those national denominational agencies, approved by the Executive Committee, to sit with them as corresponding members. All departments shall include, as corresponding members, representatives of state and local federations of churches, designated by the Association of Executive Secretaries.

SECTION 4. The departments and standing committees shall be accorded initiative and liberty of action in their methods and undertakings; but no utterance of any department or committee shall be made public until it has been approved by the Executive Committee. On the request of five members, representing at least three different denominations, action on any proposal shall be deferred until after discussion at the next meeting after the one at which it is presented.

SECTION 5. All members of departments shall be members of Christian bodies adhering to the Council.

ARTICLE VII. MEETINGS

SECTION 1. Regular meetings of the Council shall be held biennially on the first Tuesday in December, unless otherwise voted by the Council or the Executive Committee, at such place and hour as may be determined by the Executive Committee.

SECTION 2. Special meetings may be called by the Executive Committee to consider only such matters as may be specified in the notice of the meetings.

SECTION 3. A postpaid notice mailed to a delegate and addressed to his last known place of residence shall constitute a notice of the meeting.

ARTICLE VIII. AMENDMENTS

These By-Laws may be amended at a regular meeting of the Council by a two-thirds vote of the members present and voting, provided (1) notice of the proposed amendment shall have been given at a preceding meeting of the Council, or (2) such amendment shall have been recommended by the Executive Committee.

OFFICERS OF THE FEDERAL COUNCIL

<i>Former Presidents</i>	<div style="display: inline-block; vertical-align: middle;"> DEAN SHAILER MATHEWS REV. FRANK MASON NORTH DR. ROBERT E. SPEER REV. S. PARKES CADMAN BISHOP FRANCIS J. MCCONNELL </div>
<i>President</i>	REV. ALBERT W. BEAVEN
<i>Vice-President</i>	REV. LEWIS S. MUDGE
<i>Treasurer</i>	FRANK H. MANN
<i>Recording Secretary</i>	REV. RIVINGTON D. LORD
<i>General Secretary Emeritus</i>	REV. CHARLES S. MACFARLAND
<i>General Secretary</i>	REV. SAMUEL MCCREA CAVERT
<i>Associate General Secretary</i>	REV. ROY B. GUILD

MEMBERS OF THE FEDERAL COUNCIL

Northern Baptist Convention

Mrs. Orrin R. Judd	234 Washington Avenue, Brooklyn, N. Y.
Mrs. Harriet Chamberlin	2056 Scottwood Avenue, Toledo, Ohio
Mrs. Jessie B. Eubank	123 Hosea Avenue, Cincinnati, Ohio
Mrs. C. D. Eulette	6342 Normal Avenue, Chicago, Ill.
Rev. C. H. Heimsath	First Baptist Church, Evanston, Ill.
Rev. E. V. Pierce	10 Red Cedar Lane, Minneapolis, Minn.
Rev. W. P. Lovett	1021 Dime Bank Building, Detroit, Mich.
Rev. P. C. Wright	152 Madison Avenue, New York, N. Y.
Rev. J. C. Hazen	150 Main Street, Orange, N. Y.
Rev. R. A. Ashworth	1124 East 52d Street, Chicago, Ill.
Rev. I. M. Rose	First Baptist Church, Philadelphia, Pa.
Rev. C. H. Sears	152 Madison Avenue, New York, N. Y.
Rev. C. L. Seasholes	First Baptist Church, Dayton, Ohio
Rev. H. C. Burr	First Baptist Church, Detroit, Mich.
George R. Cooley	100 State Street, Albany, N. Y.
Rev. Edward Bleakney	125 Marlin Drive E., Mt. Lebanon, Pittsburgh, Pa.
Rev. Russell M. Brougher	Temple Church, Third and Schermerhorn Streets, Brooklyn, N. Y.

Alternates

Mrs. K. S. Westfall	152 Madison Avenue, New York, N. Y.
Mrs. G. C. Moor	30 East 31st Street, New York, N. Y.
Mrs. H. E. Goodman	7100 South Shore Drive, Chicago, Ill.
Mrs. C. L. Laws	120 East 31st Street, New York, N. Y.
Rev. M. A. Levy	420 Elmira Street, Williamsport, Pa.
Rev. M. P. Boynton	6529 Ingleside Avenue, Chicago, Ill.
Rev. C. J. Oxley	203 West Broadway, Granville, Ohio
Rev. W. S. K. Yeaple	48 Devon Road, Rochester, N. Y.
Rev. C. W. Atwater	1113 Nichol Avenue, Anderson, Ind.
Rev. N. L. Tibbetts	5600 Woodlawn Avenue, Chicago, Ill.
J. C. Robbins	152 Madison Avenue, New York, N. Y.
Rev. S. A. Devan	Hampton Institute, Hampton, Va.
W. T. Jerome, Jr.	44 Wall Street, New York, N. Y.
Rev. Frank Jennings	Euclid Avenue and East 97th Street, Cleveland, Ohio
Rev. T. F. Adams	3415 Brantford Road, Toledo, Ohio
A. M. Harris	152 Madison Avenue, New York, N. Y.
Rev. C. W. Kemper	213 Morris Street, Charleston, W. Va.

National Baptist Convention

Rev. J. R. Jamison	Morrilton, Ark.
Rev. W. A. Bowren	837 Nebraska Street, Kansas City, Kan.
Rev. R. L. Bradby	441 Monroe Avenue, Detroit, Mich.
Rev. G. H. Sims	131 W. 131st Street, New York, N. Y.
Rev. E. G. Thomas	218 Chestnut St., Macon, Ga.
Rev. J. R. Burdett	802 Ruthven Street, Houston, Texas
Rev. O. C. Maxwell	4318 W. Belle Pl., St. Louis, Mo.
Rev. R. M. Caver	7100 Kinsman Road, Cleveland, Ohio
Rev. A. A. Cosey	1407 Farmer Street, Vicksburg, Miss.
Rev. T. O. Fuller	Howe Institute, Memphis, Tenn.
Rev. J. Goins	2010 East 11th Street, Kansas City, Mo.
Rev. J. W. Goodgame	1523 Avenue F, Birmingham, Ala.
Rev. J. E. East	701 S. 19th Street, Philadelphia, Pa.
Dr. S. E. Griggs	Memphis, Tenn.
Rev. R. C. Barbour	1720 Heinman Street, Nashville, Tenn.
Rev. J. H. Henderson	332 E. Grand Avenue, Hot Springs, Ark.
E. W. D. Isaac	409 Gay Street, Nashville, Tenn.
Rev. D. V. Jamison	559 N. Lawrence Street, Mobile, Ala.
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